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UNITED STATES OF AMERICA.

WRITINGS

IN

PROSE AND VERSE,

ON

VARIOUS SUBJECTS.

BY

JOHN G. WILSON.

The commonest mind is full of thoughts; some worthy of the rarest;
And could it see them fairly writ, would wonder at its wealth.

TUPPER.

PHILADELPHIA:
PRINTED FOR THE AUTHOR BY J. VAN COURT,
No. 93 ARCH STREET.
1857.

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Entered, according to Act of Congress, in the year 1850, by

JOHN G. WILSON,

In the Office of the Clerk of the District Court of the United States,
in and for the Eastern District of Pennsylvania.

VOL. I.

DISCOURSES ON PROPHECY.

It was our intention to have published this first volume of our Writings some years ago, and a large part was then printed; but we were prevented by circumstances which we believe were wisely ordered by Providence, even in this connection, from accomplishing our purpose. We have waited patiently and confidently for Divine direction, and we have been recently aided in a manner which seems to us just as providentially to bid us proceed in publishing, as we were previously commanded to stand still. The times and circumstances appear as favorable now, as they were unpropitious then. In all, we acknowledge the hand of God and thankfully adore him.

In all departments of science new discoveries are considered practicable, and are commonly hailed with delight. Why should not new discoveries in Biblical truth be deemed equally so, and welcomed accordingly? The Bible, as a record of God's thoughts and purposes in relation to the moral government of his creatures, while shedding the dews

of salvation abundantly upon thousands of believing hearts and inquiring minds, may have been, like the great book of nature, but partially understood. And the scribe, instructed unto the kingdom of heaven, like the diligent student of nature, is to bring out of this treasury things both new and old. We trust that it will not be deemed presumptuous in us to aim, in humble dependence on God, to fulfil this duty. So far as our knowledge extends, no one else has ever taken the view of the Divine government and proceedings, in whole, which is presented in this volume. Our view, it is true, embraces much that is common to all evangelical expositions of the Scheme of Redemption. And where we think we have discovered new light, and have presented new views, we have endeavored to give the reason for the hope that is in us with meekness and fear.

If any one should ask, as some have done, why these things were not discovered previously by the learned and wise and good who have diligently studied the Bible to find the truth? I answer, by inquiring why the circulation of the blood was not discovered before Harvey? and gravitation before Newton? and electricity before Franklin? The Bible is as rich in truth as nature is in fact. In the glorious sky of Revelation, as well as in the natural heavens, there may be stars whose light has not yet reached us, and which may be designed to bless the world in its future track; the discovery of which may be made by some diligent student hereafter. When we consider the dispensations of God as already historically developed or prophetically inti-

mated in his word in their connection with and relation to the great scheme of redemption, we exclaim with Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out,"—and with the Psalmist, "Thou hast magnified thy word above all thy name."

We have not the vanity or presumption to suppose that we are above the liability to err; but we have searched diligently after the truth, and have not written a line without conviction of its accordance with the testimony of the Divine word. If we have erred we shall be truly grateful to any one who will point out our errors, and show unto us a more excellent way. We ask a candid perusal of this volume, a thorough investigation of the views of the Scheme of Redemption presented in it, and an unprejudiced judgment respecting them.

May the God and Father of our Lord Jesus Christ, the God of all grace and consolation, grant us the unction from above which shall guide us into all Truth.

VOL. II.

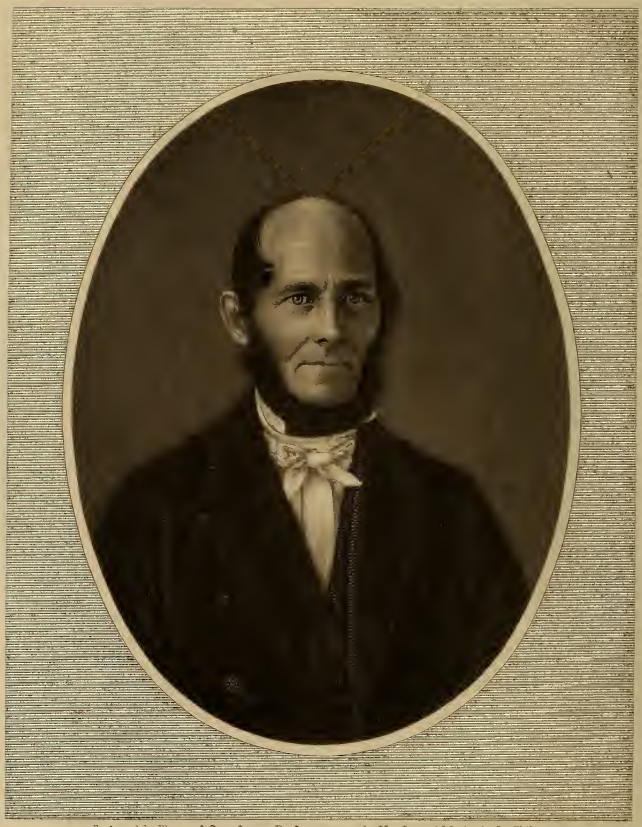
DISCOURSES ON THE APOCALYPSE.

HAVING recently completed a series of Discourses on this very interesting and important portion of the Word of God, we propose to make them the second volume of our Writings, and publish them in a style corresponding with the first volume. This we will do, as soon as, in the providence of God, our way may be opened to effect the same. A kind friend, who has already aided us in this way, has proposed to be one of five to contribute $100 each, to enable us to get the work stereotyped. Thinking that there are others who would willingly aid us in this matter, if made acquainted with the proposal, we mention it to invite their co-operation, in a good cause. Others may be disposed to assist us by donations of less amount which will also be gratefully accepted. And all such amounts shall, as God shall prosper us, be employed in benevolent purposes. Again, all persons may, if they will, further the plan by subscribing to our second volume. This may be done by letter, through the mail, if they have no other means of access to the author or

his agents. The work will make about 500 pages, and will be $1,50 per copy, or $5 for four copies, bound in muslin; and $2,25 per copy, or $10,00 for five copies, bound in morocco, with gilt edges.

These Discourses are of an expository character, in which every paragraph is separately and explicitly considered, while the most complete and systematic arrangement of the whole is preserved. The arrangement and classification of the Visions presented in this volume will be found entirely new, and we think so natural and harmonious, so consonant with the analogy of faith, and exhibiting the dispensations of God in such agreement with the benevolence and rectitude of his character, as to be commended to the enlightened judgment of all who are in quest of truth. And what has hitherto been regarded by the generality of Christendom as a sealed book, will, we are confident, be made plain to the understanding of the intelligent reader, who will at least, whether he receive or reject our views, have the satisfaction of comprehending our meaning, and being furnished with a key to the interpretation of the symbols by which the agents, acts, and events predicted in this book are represented.

We commit all to the overruling providence of God, and patiently wait for some clear indication of His will, to whom we have consecrated our Writings for the glory of his name—the exaltation of his word, and the salvation of mankind.



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Yours in Christ,
John G. Wilson.

DISCOURSES

ON

PROPHECY;

BY JOHN G. WILSON,

Minister of the Gospel.

It is written, and so we believe,——
——Faith hath nothing doubtful.

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INTRODUCTION.

To the churches of our Lord Jesus Christ, including the ministers and members, and to all sincere inquirers after truth, I humbly dedicate these Discourses on Prophecy; and earnestly bespeak for them an attentive perusal for the truth's sake. They were first prepared for, and delivered to the people of my charge, two years ago; and are now revised and committed to the press in compliance with the respectful solicitation of friends, and the humble hope of extended usefulness. I am aware that much has been published on this subject from the pens of learned and elegant writers, and it may be thought by many that the theme has been exhausted, and that it is presumptuous in one unknown to fame, to attempt to add any thing new or important to the numerous productions already issued. Nor am I insensible to the fact that a strong prejudice against this subject, as if it were one of mere speculation and adventure, has extensively obtained in the community. These things, however, discourage me not; they only serve to convince me that a want exists in this connexion, which has not yet been supplied; and inspire the humble hope that God may deign to employ me, as one of the least of all the saints, to contribute something to its supply, in making all men see what is the fellowship or connexion of this mystery. A compendium such as it is proposed to furnish in these Discourses is undoubtedly a desideratum which hundreds would gladly possess, and all that they need is an assurance that this attempt will answer the design, to patronize the work and give to it an attentive perusal. I advance no claim to great learning or talents, and my composition may lack the meretricious ornaments of light literature, which indeed would not comport with the intrinsic merit and important bearings of the subject. These demand a plain and perspicuous style, so as to be

understood by the unlearned as well as by the learned. And in this I try to cultivate a good taste and to please all men for their good to edification.

The plan of these Discourses is to treat the prophecies in accordance with the analogy of faith; and show in the prophetical records the unfoldings of the eternal purpose of God in the salvation of mankind by Jesus Christ. It is observable that those who have written on the prophecies have in general so far lost sight of their connexion with the scheme of Redemption, that one would scarcely suppose from the perusal of their works that there was any such connexion, or if any, that it was a very intimate one. Prophecies are commonly considered as detached subjects, which, for all that appears to the contrary, might possibly have been omitted in the Divine Revelation without injury to the main design. Hence many ministers of the gospel excuse their inattention to this subject as if it were a distinct branch of Biblical science, unimportant to a proper understanding of Theology, and unnecessary to the qualification and work of a Christian minister. And some seem to despise it, as if it were the very essence of fanaticism, and unworthy of investigation, in comparison with a sort of spiritual knowledge which they affect. It is my aim to present such a view of the prophecies, as will remove this erroneous impression, wipe off the stigma imputed to the subject, and make it not only an interesting and profitable, but also an indispensable study to the minister of the word of God, and indeed to every one who wishes to understand what is the mystery of the kingdom of God. If I fall short of this object, the failure must be attributed to the want of skill in the writer, and not to any lack of merit and importance in the subject.

Writers on prophecy, with a few exceptions, may be classified as either Literalists, Spiritualists, or Millerites, who agree in the simple facts of a second personal advent of the Son of God, and a period of great blessedness on earth, called the Millennium; but differ in regard to the relative bearing of these anticipated events and their consequent results. Literalists believe that Christ will come personally before the Millennium, and with his saints reign over the nations during that period, and are hence termed Personal reign Millennarians. Spiritualists think that Christ

will not come personally until after the Millennium, but that an abundant outpouring of the Spirit will subdue all nations to the obedience of faith during that period, and are hence styled Spiritual reign Millennarians. Millerites agree with the Literalists in the fact of the Pre-Millennial advent, but spiritualize the predictions respecting the return of the Jews to their own land, and maintain that all unbelieving Jews and gentiles will be destroyed with the earth in a general conflagration at the time of the advent, and so an end will be put to the work of mediation and salvation, and the earth reformed and beautified will become the abode of the saints for ever. They may consequently be designated as Anti-mediatorial Millennarians. But the Literalists believe that the Jews, or natural seed of Abraham according to promise, will be restored to their own land at the coming of Christ, and that the Millennium will be a mediatorial dispensation, exceeding all others before it, in the excellency of its provisions, the efficiency of its administration, and the extent of its influence. And hence they may be denominated Mediatorial Millennarians. It is unnecessary to extend these remarks further on these differences. What is said will indicate sufficiently the relative position of each class of writers.

The views presented in these Discourses will be found to accord with the Literalists on these leading points, and it is with pleasure I acknowledge how greatly their writings have contributed to confirm my mind in their truthfulness: and no work has been of such essential service to me in this respect as "The Theological and Literary Journal," by David N. Lord of New York, and his "Exposition of the Apocalypse," both of which are invaluable to the Bible student. There are, however, many particulars in the scheme to be presented in these Discourses, which, although fully sustained by the same rules of Scriptural exegesis, may, perhaps, appear to be novel to most if not all who may read them. And it is due to the reader as well as to the writer to state that they have been attained by a diligent and prayerful reading of the Word of God, in humble dependence upon Him for wisdom, who giveth liberally and upbraideth not. Nearly twelve years ago I was prompted under peculiar circumstances to read the Bible, and the Bible alone, until I had perused it several times, for the

purpose of making myself acquainted with its divine revealings, without respect to creeds or confessions of faith. The result was the detection of errors I had previously regarded as truth, and the discovery of truths which had previously been unobserved by me. My mind was cast into a new mould. Years of study since have but tended to confirm my mind in the views then presented to my understanding, by making me more familiar with the details of the scheme, and furnishing me with arguments in its support. I do therefore confidently propose these views to the candid and prayerful consideration of all inquirers after truth, with the humble hope and fervent prayer that their perusal may at least endear the Bible to their hearts, and lead to such an acquaintance with that precious Book, that they may no longer have any need of my writings.

DISCOURSE FIRST.

PROPHECY—ITS INTRINSIC CHARACTER—STUDY—UTILITY.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.
2 Pet. i. 19.

The prophetic word, comprising the sacred scriptures is very beautifully and appropriately compared to a light which shineth in a dark place. Like the sun on the equator, irradiating the globe from pole to pole, it pours its brightest beams indeed upon the present, but extends its penetrating rays into the regions of the past and the future. It illuminates the whole track of time, and sheds its effulgence on the revolving dispensations of God. Without it the origin of our race would be left to wild conjecture; the primeval condition of the world would be wholly unknown; the mysteries of the present insolvable, and the future veiled in impenetrable shades. Without it the nature, character, and perfections of the Supreme Being could not be understood, and man's wisdom had filled his place with naught but phantom forms. But this sacred volume is the Encyclopedia of heavenly philosophy, embracing the whole circle of Divine wisdom and knowledge; and illustrating the principles of natural science and moral government in the universe of God.

Many persons entertain the opinion that Prophecy is a very vague and uncertain science, which is of little or no importance to us, until after the events predicted have

transpired. On this hypothesis the utility of fulfilled prophecy is admitted, but the rest is regarded as useless, and even dangerous. This prevents them from giving due attention to the subject, yea more, induces them to regard with suspicion and distrust the efforts of others to explain and illustrate the unfulfilled prophecies. It is painful to be sensible of such a sentiment among Christians, and of the necessity of defending our subject from the objections urged against it in the house of its professed friends. To any one who receives the Bible as the Word of God, it should be enough that we are assured by the apostle that "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness." This should silence all objections, and engage our serious and prayerful attention to the teachings of the Divine Word. To vindicate the subject of our discourses from the obloquy cast upon it, and show its practical use is no unpleasant duty; and I therefore invite your attention to what seems proper to be noticed,

I.—Its Intrinsic Character.—Prophecy is a revelation whereby future events are made known. Its birthplace is the infinite and eternal mind, as none but Jehovah can foretell things to come. By unerring prescience he seeth the end from the beginning, and calleth the things that are not as though they were. It is certain that he knows the past, the present, and the future, and can, if he sees proper to do so, reveal that knowledge to other minds, or reserve it in his own power. But he has seen proper to reveal to man the grand outlines of his purposes of grace, and make known his future operations so far as necessary for our good.

Revelation is chiefly prophetical. "The testimony of Jesus is the spirit of prophecy." Rev. xix. 10. Ethics form but a small portion of the sacred oracles, as they are in themselves necessarily few, while prophecy is uttered

in almost every line. The scriptures begin and end with prophecy. The sufferings and triumph of the woman's seed is the subject of the first revelation to fallen man; and the comforting assurance to an afflicted church of his speedy coming is the last. The account in the first chapter of Genesis appears to be not only descriptive of creation, concluded by the institution of the Sabbath, but also prophetical of the dispensations of God towards man in redemption, during the ages preceding the everlasting rest, or keeping of a Sabbath which remaineth to the people of God; and of which the first Sabbath or rest from creation is a figure. And perhaps all events recorded in scripture, besides their historical verity as faithful narratives of the past, may be regarded as allegorical prophecies or illustrative types of things to come. An example of this kind is given in Gal. iv. 22, &c. "For it is written that Abraham had two sons, the one by a bond-maid, the other by a free-woman; but he who was of the bond-woman was born after the flesh, but he of the free-woman was by promise. Which things are an allegory, &c." An examination of this interesting passage cannot fail to convince any one of the correctness of the foregoing remarks. It is a divine warrant for this use of scripture history in accordance with the analogy of faith. The ceremonial institutions of the law were so many typical prophecies—the shadow of good things to come: and we may confidently affirm of the particulars of that obsolete economy, that not one of them shall fail or want its parallel in the fulfilment of God's plan. Besides these we have the clearer predictions of the prophets concerning the first advent of Christ and the grace accruing to man; "Searching what or what manner of times, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. i. 10, 11. These form a large portion of the Old

Testament scriptures. The New Testament also contains many predictions of future events. The discourses and parables of Christ, the prince of prophets, not only abound with moral instruction, but have a rich vein of prophecy running through them. The Apostolic Epistles also are replete with warnings and promises of things to come: and the whole closes with the "Revelation of Jesus Christ, which God gave unto him, to show to his servants things which must shortly come to pass." Rev. i. 1.

Prophecy is history written by the pen of inspiration before the events take place, yet is as certain as if they had actually transpired. Nothing can prevent their accomplishment. To suppose a failure would imply imperfection and error in the foreknowledge of God, which is preposterous; for every word of God is a tried word. Its infallible certainty is the foundation of Christian faith. On this rests the pillars of Protestantism. This furnishes security to our trust in God. This fortifies the soul in the time of trial. This is the SURE WORD OF PROPHECY—a light in a dark place—darting its bright beams into the obscure future and revealing things to come. Take up this holy book and you will find that for four thousand years, prophecy alone shed the light of salvation upon a dark world, and awakened desire in the bosoms of kings and prophets and righteous men. And shall we now question the wisdom which so constructed the word of life? Can we teach God knowledge? Are we wiser than he? Shall we lightly esteem and treat with neglect, the grand medium which God has used in making known to man the exceeding riches of his grace and kindness towards us? Rather, let us obey the commandment of Christ and search the scriptures, the prophetic scriptures, more attentively and prayerfully, that the word of Christ may dwell in us richly, in all wisdom and spiritual understanding.

II.—The Study of Prophecy.—This is one of the most interesting and profitable that can engage our attention. It is the duty of all to whom the Word of God comes, to study it, and make themselves acquainted with its contents. No one is justified in neglecting it. The apostle says that ye do well to take heed to it. It is a sure and true light and not an ignis fatuus. It will not mislead you, but will guide your feet into the way of salvation. "By the study of the prophetic word," says Roos, "the heart is weaned from the world, placed upon celestial objects, and prepared for entering on the enjoyment of pure, uninterrupted, and eternal bliss." And in the preface to the Revelations, it is solemnly declared that "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. i. 3. But, alas! how much is this study neglected even by Christians, while multitudes of professors enervate their minds and defile their hearts by the light and frivolous trash with which our modern press teems. A careless and superficial habit of reading is thus contracted which utterly disqualifies them for the study of the Bible: hence it is regarded as a dull and insipid book. Alas! they know not what they lose; for by patient, persevering, prayerful study we obtain a knowledge of the truth which is better than gold, and more precious than rubies. The sacred page beams with a celestial light; the understanding glows with the inspiration; the heart warms with emotions of gratitude and praise, and we become sensible of a more than human power operating on the soul.

In the study of prophecy we need the influence of the Holy Spirit. Christ says, "When he the spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, *and he will show you things to come.* He

shall glorify me, for he shall receive of mine and shall show it unto you." And though this referred particularly to the inspiration of the apostles; yet the ordinary operations of the same spirit are promised to us. And if we ask we shall receive. Hence also the prayer of faith is necessary, and with the Psalmist we should say in our supplications to God, "Open thou my eyes that I may behold wondrous things out of thy law."

If we do not become acquainted with the truth it will be our own fault. "The wise shall understand." And to be wise in this connexion implies the use of proper means to arrive at a knowledge of the truth, as well as a practical regard to the obedience it requires. We must bring to this study an humble and teachable spirit. Some persons have a set of previously conceived opinions, the result of circumstances or of a peculiar theological training, and they read the Bible more to confirm themselves in their own views than to find the truth. No wonder if God should give them up to strong delusions that they might believe a lie. Such are ever learning and never able to come to the knowledge of the truth. This does not militate against the study of the prophecies. It is true that in the prophecies are some things hard to be understood, which the unlearned and unstable wrest as they do also the other scriptures, to their own destruction. Some have inferred from this declaration of Peter, that the study of the prophecies are dangerous, and that none but priests and learned men ought to read them. But the apostle means not so. He shows that it is the neglect of this study which is dangerous. It is such as are mere novices in doctrine and unsettled in faith, that are exposed to such danger; and not such as are humble and prayerful inquirers after truth; for he exhorts us as new-born babes to desire the sincere milk of the word that we may grow thereby. And God filleth the hungry soul with good things, but those

already filled with their own notions he sendeth empty away. When the mind is pre-occupied with vain conceits there is no room for the verities of Bible truth. Such as think themselves wise must learn their folly first and seek the teachings of the Spirit that they may be wise.

III.—The Utility of Prophecy is the next point to be considered. It is generally conceded that fulfilled prophecy is useful as furnishing clear evidence of the authenticity of the scriptures and arming the Christian with a powerful weapon against infidelity. And this is indeed a very important use of prophecy. The revelation of future events is a demonstration of divinity. By this test the fallacy of idolatrous and magical pretensions are detected, and the rightful claim of the only living and true God established. Hence the challenge in Isa. xli. 21–23, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob: let them bring forth and show us what shall happen; let them show the former things what they be, that we may consider them; or declare us things to come. Show the things to come hereafter, that we may know that ye are gods." To this challenge the heathen oracles are dumb, and the God of Israel stands confessed in the light of prophecy as the only and universal Lord.

In the examination of this subject we obtain the most satisfactory evidence of the truth of God's word. Here is proof upon proof, accumulating age after age, for thousands of years, in a wonderful succession of events which no human wisdom could have foreseen. We have but to take our stand on the ruins of Nineveh, Babylon, Tyre, and other cities, with the Bible in our hand, and the hissing serpent, the hooting owl, the howling beast, the dancing satyr, and the murmuring wave will mournfully answer to the divine predictions uttered by the Lord's prophets while those cities yet stood in all their glory and strength.

The state of Jerusalem and every wandering son of Abraham bears unequivocal testimony to the authenticity and truthfulness of that word which declared, eighteen hundred years ago, that Jerusalem should be trodden down of the gentiles, and the Jews remain a dispersed, though separate people, on the face of all the earth, until the times of the gentiles be fulfilled. Surely the Book in which these things were so circumstantially described hundreds of years before they took place, must be of divine origin. Hence our faith does not stand in the wisdom of men, but in the power of God.

But prophecy is also the instrumentality of salvation. The preaching of the gospel is termed prophesying, because it is no more than a proclamation of fulfilled prophecy in the first advent of the Son of God for the redemption of man; and of unfulfilled prophecy to be accomplished at his second advent when the mystery of God shall be finished, and he shall give reward unto his saints, and them that fear his name, both small and great. Thus Paul in describing his ministry says, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the gentiles." The gospel was contained in the first prophecy which, in the bosom of fallen man, inspired the hope of redemption from sin and death, through the suffering seed of the woman, destined to bruise the serpent's head. The gospel was preached to Abraham in the prophetical promise, "In thy seed shall all the nations of the earth be blessed." And again to David in the promise of a son to sit upon his throne, with whom his kingdom should be established for ever. These primary revelations of the divine purpose

are the nucleus of all the prophecies, and the sum and substance of the gospel of Christ, which is the power of God and the wisdom of God unto the salvation of every one that believeth. These truths as unfolded in the scriptures enlighten the mind and sanctify the heart. They show man his depravity and danger, and point out the only way of salvation. Therefore despise not prophesying, for it is the channel of pardoning mercy, strengthening grace, and purifying hope.

Again, prophecy is a vehicle of solemn warning to man that he may flee from the wrath to come and find refuge in the ark of salvation. The destruction of the antediluvian world was the subject of prophecy. Gen. vi. 3, may be rendered thus, "And God said, My Spirit shall not pass sentence on man unwarned; because he is flesh; therefore his days shall be one hundred and twenty years." And "by faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith." Heb. xi. 7. The world heeded not the prophetical warning and perished. Attending to the warning of our blessed Lord concerning the destruction of Jerusalem the Christians watched the opportunity and fled from the devoted city, and escaped the direful calamities which fell upon the unbelieving Jews. And throughout the scriptures there is a general tenor of prophetical warning, designed to awaken man to a sense of his danger as a sinner, and induce him to seek an interest in Christ. In the epistles we are solemnly warned against the rise of Anti-Christ—of perilous times—of false prophets—and of scoffers who should deny the coming of our Lord. Surely it is our duty to give heed to the warning, and avoid the delusions of the last days. "Ye therefore, beloved, seeing ye know these

things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness."

Finally, the great end of prophecy is not to gratify our curiosity in making us acquainted with future events; but to make us wise unto salvation, by exciting us to a diligent preparation for the second advent of our Lord Jesus Christ. It is, alas! possible to have the understanding enlightened upon this subject while the heart remains unchanged, and the individual be dead in trespasses and sins. A man may have a clear view of the chain of prophetical events and find pleasure in the study of prophecy in its historical connexions, while he takes not a single step to secure his own salvation. Many are no doubt led to investigate this subject out of a vain curiosity, and to pry into things beyond what God has seen fit to reveal. They have attempted to particularly define times and fix dates, which God has reserved in his own right, and have lived to see the failure of their schemes, and have been obliged to retract their assertions. Much discredit has, in this way, been brought upon the study of prophecy; and great mischief has accrued to those who have been the dupes of their errors.

So far as God has revealed his purpose respecting both times and events we are entitled to search into them with an obedient heart: indeed it would be doing dishonour to God himself to neglect or slight, as unworthy of our notice, what he has seen important to reveal to us in his word. But if the study of prophecy do not make us better Christians; if it do not strengthen our faith in Christ; if it do not quicken our zeal in the discharge of duty; if it increase not our love more and more; if it do not induce more patience and hope, and crucify us to the world, we study it to little purpose.

DISCOURSE SECOND.

INTERPRETATION OF PROPHECY—GENERAL SCOPE AND TENOR—COMPARING SCRIPTURE WITH SCRIPTURE —— GRAMMATICAL CONSTRUCTION —— LANGUAGE, DIRECT OR FIGURATIVE—SYMBOLS—PRAYERFUL DEPENDENCE ON GOD.

Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—2 Pet. i. 20, 21.

In commending the study of the prophecies to your attention, we are met in the very outset with the important question, Can they be understood? for if their meaning is inexplicable all research is vain. Do they constitute a labyrinth where every one is lost who ventures to explore it? If darkness reigns within, and dangers crowd that darkness, we halt upon the threshold. Many persons esteem the prophecies so mystical and abstruse as to be incomprehensible; an opinion fostered, in some degree, by the variety of conflicting expositions which have appeared on the subject. And, at first blush, the supposition seems reasonable that when so much discrepancy exists among learned men, who should be best qualified for such investigations, it is idle and presumptuous in the unlearned to expect any approximation to a correct understanding of them. But such reasoning would set aside the study of other scripture, as well as the prophecies; for learned men have differed and still differ in opinion upon every subject of importance within the compass of revelation. But what Christian would neglect the Bible on that account? It may be a very good reason why we should be cautious about receiving the dogmas of men; but none at all for

discarding the Word of God. Rather it should induce every one, awake to the importance of salvation, the more attentively to search the scriptures for himself.

But some intimate that there is great danger to be apprehended from the study of prophecy ; that it destroys their spirituality, and fills their minds with speculative theories and fanciful notions, which end in unbelief and irreligion. Can it be possible that salvation may be periled by the very means God gives us to obtain it? If so, it must be to the curious and presumptuous who, not content with what is revealed, with daring hand would draw aside the inner veil, and pry into the secret things of God, or fill their censers with unhallowed fire, and insult the Lord in the sanctuary of his holiness. To the sincere and humble inquirer after truth there is no danger. He may not, indeed, be able to determine precisely the time, place, and circumstances of the events predicted ; but he learns enough to stir him up to watchfulness and prayer, and confirm his faith in God. Fear not, then, with thy Savior's warrant, to search into the illuminated future. For what though many have returned with loads of error, there is much of truth mingled with it all—grains of precious gold in heaps of sand. But error is like lead, which soon grows dull and loses all its lustre ; while truth is like a diamond, that ever sparkles with a native brilliancy. We want a touchstone to test the precious metal ; and what authoritative standard is there for the settlement of disputed questions but the Bible? There is no other crucible in which to free the truth from error. "To the law and to the testimony, if they speak not according to these things, there is no light in them." The Bereans were more noble than the Thessalonians, because they searched the scriptures daily to see whether the things they heard accorded with the Divine standard.

The apostle having called our attention to the sure word of Prophecy, proceeds in the passage under consideration to give a suitable admonition respecting its interpretation. "Knowing this first, that no prophecy of scripture is of any private interpretation," &c. This may be regarded as a divine canon, embracing several important particulars. The necessity for a rule of interpretation must be admitted, and expositors generally have commenced their labors by laying down principles of interpretation as the basis of their theories. In most cases, however, they have been formed arbitrarily, in view of some preconceived opinion, and without reference to scriptural authority. Confusion has been the result. That the law of interpretation should be found in the sacred volume itself, is what might reasonably be expected. The naturalist finds in the subject of his contemplation, whether animal, vegetable, or mineral, the laws which govern the science. The astronomer learns his rules of philosophy from an observation of the heavenly bodies. And may we not conclude that the Book of Revelation, which comes from the same hand, contains the law of its interpretation? This is no vain conjecture.

"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age:
It gives—but borrows none."

But where shall we find this law if it is not here, and in such corresponding passages of scripture as tend to amplify and illustrate this? And that it is found here, is evident, for as much as the nature of the subject treated of by the apostle required it. His theme is the power and coming of our Lord Jesus Christ—the grand theme of revelation—the main subject of prophecy, an event of which the transfiguration to which he refers was

a miniature representation, but which is more fully declared in the more sure word of prophecy to which he exhorts them to take heed. Then follow the words of our selection. Thus he inculcates the study of prophecy, and then lays down this as a *first* principle or law of scriptural exegesis. We should therefore carefully examine and religiously observe this law of interpretation in all our investigations of this important subject. What then saith the law?

This passage of scripture has been the subject of much criticism, and different renderings have been given, expressive of different ideas. The Papists claim it as authority for denouncing the right of private judgment, and refusing the Bible to the common people. The Rhemish Testament has the following note in loco, "The scriptures cannot be rightly expounded of every private spirit or fantasy of the vulgar reader, but by the same spirit wherewith they were written, which is resident in the church." And by the church they commonly mean, either the Pope, or a general council, or a council with the Pope at its head. But the fallacy of their scheme is clearly demonstrated by the fact that Popes have condemned Popes, and councils have condemned councils, just as their opinions and passions predominated. It is also adverse to the words of the apostle, who would have the people take heed to the word, and not to be deprived of it.

Some learned men so render the passage as to signify that no prophecy is of any private impulse, or of the prophet's own finding out. But this is inadmissible, inasmuch as in the next verse this is assigned as a reason for the rule, which cannot therefore mean the same thing. The original word rendered *interpretation* (επιλυσεως) signifies *loosing a knot*, or *untying a bundle* so as to reveal its contents, and plainly refers to some rule or principle

of scriptural exegesis, by which the meaning of prophecy may be unfolded. The word rendered *private* (ἰδίας) signifies also *one's own, separate*, and has been translated by Frazer, in his "Key to the Prophecies," by the term *insulated*, which makes not only a fair and grammatical rendering of the passage, but agrees with the analogy of scripture. The sense then is that no prophecy of scripture is to be interpreted by itself or disjoined from the rest of scripture. There is an essential connexion and dependence of the parts one upon another, and each must be considered in its relation to the whole. This then is the rule:

"THAT NO PROPHECY OF SCRIPTURE IS OF ANY SEPARATE INTERPRETATION; *for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.*"

Let us consider this rule more particularly; It requires

I. THAT ALL THE PROPHECIES BE UNDERSTOOD ACCORDING TO THE GENERAL SCOPE AND TENOR OF THE SAME. For we must recollect that all scripture, having been given by inspiration of God, though at sundry times and in divers manners, and by different prophets, is a grand whole. There is one general scope or design running through all the parts. There is but one scheme in the whole Bible; the work of one mind; and its several parts are illustrated and explained by the whole. Hence no single prophecy is of an isolated character. It occupies its place in the general scheme and must not be separated from the rest. For as there is in the human system a mutual sympathy of the members in their dependence one upon another, so that the eye cannot say to the hand, I have no need of thee; nor the head to the feet, I have no need of you; so in the general scheme of prophecy, each part has its respective relation to the whole, and is necessary to the perfect understanding of the same. And it is

not probable that the true signification of any particular prophecy would be discovered from a bare attention to it alone, without comparison with other parts, by which its relation and bearing to the whole may be determined: just as a separate wheel of a complicated machine would require to be put in its proper place to give us a correct idea of its nature and use.

II. THAT WE DILIGENTLY COMPARE ONE PART OF SCRIPTURE WITH ANOTHER. The study of scripture is made our imperious duty by the command of Christ, and the teachings of his apostles, and this rule shows the necessity of not only searching all the scriptures, but of comparing the different parts one with another. So the apostle Paul in 1 Cor. ii. 12, 13, says: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." This method of investigation will require close application, constant attention, and much patience; but the result will be ample compensation for the labor. What is of greater importance than a knowledge of the truth? The merchandise thereof is better than silver, and the gain thereof than much fine gold. Yet how many like Pilate ask the question, What is truth? and are too impatient to wait for an answer. But wisdom says, "Blessed is the man that heareth me; watching daily at my gates, waiting at the posts of my doors." Prov. viii. 34.

III. THAT WE FAITHFULLY ADHERE TO THE WORDS OF SCRIPTURE ACCORDING TO THEIR GRAMMATICAL CONSTRUCTION AND RECEIVE THE LITERAL SENSE AS THE ONLY TRUE ONE. In the 16th verse of this chapter reference is made by the apostle, to the heathen oracles, which he styles cunningly devised fables, being the invention of designing

priests, and so constructed as to admit of various interpretations: for the oracles themselves being ambiguous, the sense was determined agreeably to the caprice or fancy of those who consulted them. But it is not so with the Divine oracles, for the prophecy came not in old time by the will of man, no human ingenuity was concerned in their construction, but holy men of God spake as they were moved by the Holy Spirit. Hence the words were not uttered at random, nor chosen as the fancy of the prophet might prompt; but they were divinely selected under the mysterious impellings of the spirit by which they spake. These prophecies, therefore, have a precise and determinate meaning, to be ascertained from a knowledge of the words themselves, according to their grammatical construction. And the true interpretation of prophecy proceeds upon the signification of words, and determines the sense by the language. This excludes all fanciful conjecture and imaginative opinions. The business of the interpreter is, not to seek for new and curious expositions of his own, or others' invention, but to find the sense of the words, in which is made known the mind of the spirit. For we cannot suppose that the spirit uses the words in any strange and uncommon sense; but only according to their usual acceptation as signs of ideas. We ought, therefore, to use the best helps we can obtain to ascertain the natural and obvious meaning of the terms employed, and receive the same as the testimony of God. As Vitringa justly observes, "We must never depart from the literal meaning of the subject mentioned in its own appropriate name, if all or its principal attributes square with the subject of the prophecy."

This system of interpretation, designated the *literal*, takes the natural, obvious and grammatical sense of the word in opposition to that which is spiritual, occult or mystical. It is not intended by this to discard a spiritual

understanding of the word of God, or discernment of divine truth in accordance with the teaching of the spirit, as referred to by Paul in 1 Cor. ii. 14. "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Or such as the Savior's language imports in John vi. 63. "It is the spirit that quickeneth: the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life:" but that "pernicious rule of interpretation" mentioned by Mosheim in his Ecclesiastical History, Cen. III. Pt 2, ch. iii. sec. 5, by which Origen, the prince of spiritualizers, was led to assert, that "*the words of scripture were*, in many places, absolutely *void of sense*, and that though in others there were, indeed, certain notions conveyed under the outward terms according to their literal force and import, yet *it was not in these* that the true meanings of the sacred writers were to be sought, but *in a mysterious and hidden sense*, arising from the nature of the things themselves." And which assumes the spirituality of the events predicted, and merely employs the words of scripture in an allegorical sense; and is what Professor Bush calls "a sublimated conception of the spiritual mysteries of revelation," in opposition to "its literal and palpable representations." Treat. on Millen. 49.

The language of prophecy is either direct or figurative. When *direct*, the principal subject is at once presented to the mind by the natural sense of the words employed; except in cases of symbols, where the subject of the language is the representative of some analogous person or thing. See the prediction of Christ concerning the destruction of Jerusalem in Matt. xxiv. 2: "Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." This prophecy is couched in direct language, and obtained its literal accom-

plishment about forty years after, when the Romans destroyed the city, and not only razed the temple to its foundations, but ploughed the ground on which it stood. Prophecies, thus expressed being free from allegory and metaphor are seldom wrested from their obvious import: yet they have not all escaped, for much ingenuity has been displayed in the invention of spiritual expositions of some of them to make them square with the dogmas of scholastic theology.

When the language of prophecy is figurative, the principle subject is represented to the mind through the medium of tropes, metaphors, allegories, &c., and is subject to the grammatical rules which govern that species of composition. Of this sort was our Lord's prediction concerning his own death and resurrection, John ii. 19. "Destroy this temple and in three days I will raise it up:" v. 21. "But he spake of the temple of his body." Here the word temple is used figuratively to represent the body of Christ which after having been crucified was raised up the third day. The language is figurative: the events predicted—his death and resurrection—real: and were afterwards literally fulfilled. In like manner we look for the literal fufilment of all the prophecies, whether the language employed to convey their purport be direct or figurative. Nor do we deem it safe to depart from this rule.

Wherever figures occur they may generally be easily distinguished from the direct or plain language: as when Christ says "I am the vine; ye are the branches." Every person perceives that he employs the terms vine and branches figuratively to represent the relation subsisting between himself and his disciples. No one dreams of such an absurdity as that Christ meant that he was literally a vine or that he was changed into a vine, or that he was even a spiritual vine. Where this style is employed we

have only to determine the character of the figure and the sense is easy.

In describing SYMBOLS, the language employed may be both direct and figurative as in the description of the symbols of the sixth seal, Rev. vi. 12–14. "And I beheld when he had opened the sixth seal, and lo there was a great earthquake; and the sun became black *as sackcloth of hair*, and the moon *became as blood;* and the stars of heaven fell unto the earth, *even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.* And the heavens departed *as a scroll when it is rolled together;* and every mountain and island were moved out of their places." But these symbols are themselves representatives of analogous objects and events, i. e., the earthquake, the sun, the moon, the stars, the heavens, the mountains and islands are representatives, each having its appropriate signification; and the changes which are predicated of them, represent analogous changes in the objects which they represent Symbols are sometimes accompanied with an explanatory clause which serves as an index to the subject represented by them, and which is like a key tied with a string close to the lock, that we may have help at hand to aid in their solution.

IV.—AN HUMBLE AND PRAYERFUL DEPENDENCE ON GOD FOR A TRUE UNDERSTANDING OF HIS WORD.—James says "If any of you lack wisdom, let him ask it of God, who giveth to all liberally and upbraideth not, and it shall be given him." But let him ask in faith nothing wavering. And in respect to his word as well as his providence it may be said:

"Blind unbelief is sure to err
And scan his work in vain:
God is his own Interpreter,
And he will make it plain."

Take then his word, and study it with a sincere desire to become acquainted with the truth, not for vain glory, but to be made wise unto salvation, and you will assuredly find your mind opened to a perception of its heavenly beauties. Much that was dark and mysterious before will become clear and easy of comprehension. You will find Christ in all the prophecies. His sufferings and glory are here unfolded, and make the study delightful to them that love him.

May God abundantly replenish us with his holy Spirit, and excite our minds to deeper devotion; that we may not only understand what we read in the sure word of prophecy, but diligently reduce it to practice, that we may be counted worthy to escape those things which shall come upon the earth, and to stand before the Son of man.

DISCOURSE THIRD.

THE GENERAL SCHEME—THREE PRIMARY REVELATIONS,—TO ADAM, TO ABRAHAM, TO DAVID.

Then said he unto them, O fools and slow of heart, to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.—LUKE xxiv. 25–27.

WHEN we read of the journey to Emmaus on the morning of Christ's resurrection, we feel as if we would like to have been in company with Cleopas and his fellow-traveller, while Jesus talked to them by the way, and opened to them the scriptures. No wonder their hearts burned within them, while the Divine Expounder exhibited to them the object of their love, as the chief theme of scripture story and song. Led through the garden of revelation they found the buds of promise fragrant with his name, and the trees of prophecy covered with the bloom of his beauty. True, the dew-drops of his sorrow glistened on the leaves and filled the flower-cups; but they served to heighten the glory by the contrast. Had we been there, we should have learned much of the general scheme of prophecy. The divine purpose would have been unfolded to our view; our errors would have been corrected, and the different predictions would have appeared to us as so many scinctillations of one eternal mind, issuing from the throne of God and converging again in the complete redemption of man by Jesus Christ our Lord. But conjecture is vain. The discourse is not recorded. It was not necessary. We turn again to the more sure word of prophecy, diligently comparing

scripture with scripture, that we may comprehend its general tenor, and find the key that shall unlock its most intricate wards.

We have already spoken of the general tenor of scripture—a grand Bible scheme—in accordance with which the several parts of prophecy agree, and by which they are to be interpreted. The mistakes of errorists and the cavils of infidels are mainly attributable to their want of attention to this point. Infidelity, like a fly, whose sight extends but a few inches around itself, lights upon some single point in the spacious dome of prophecy, and finding something at which to cavil, presumes to condemn the whole, from a misapprehension of an imperfectly considered part. And errorists, like the three men in the story of the Chameleon, are ready to affirm that the thing is blue, or black, or green, just as they may have happened to view it in the shade of their own peculiar notions. To such, and all others, who, like the disciples at that time, fix their mind on one single point of prophetic truth, and overlook the rest, the words of Jesus are applicable, "O fools! and slow of heart to believe ALL that the prophets have spoken." Ought ye not to have considered the whole, and learned the general tenor of the word of truth?

I have already intimated that the chief subject—the general theme of prophecy, is Christ. He is the alpha and omega, the beginning and ending—the first and the last. All things were created by him and for him; and he is before all things, and by him all things consist. And the work of REDEMPTION, to which the prophets bear witness, is his work. A work which angels desire to look into, which is the great subject of the whole Bible; of its doctrines, its promises, its types, its songs, its histories, and predictions. This is expressed by the words, "He expounded unto them in all the scriptures

the things concerning HIMSELF." These things are referred to as being comprised under two general heads, which distinguish the teachings of prophecy. They are the *sufferings* of Christ, and the *glory* of Christ; the former of which were fulfilled at his *first advent*, and the latter to be manifested at his *second advent*, when he shall *come again the second time*, without sin unto salvation. Here, then, we are furnished with a clue to the *general scheme*, and shall proceed at once to its examination and illucidation. To this end your attention is particularly invited to those three primary revelations concerning our Lord Jesus Christ, given to Adam, Abraham and David, and which are the sum and substance of all prophecy.

I. God revealed his purpose of redemption to our first parents immediately after the fall. The revelation corresponded to the necessity and circumstances of the case. The particulars of the scheme were not developed, but the principal features stand out in bold relief. They respect the sufferings and triumph of the woman's seed, by whom redemption was to be effected. God said to the serpent, which had beguiled Eve, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The sufferings of Christ are expressed by the phrase "bruise his heel," and his triumph over the serpent by the phrase "bruise thy head." The Hindoos represent one of their deities whom they call Vishnoo under two different aspects. In the first he is represented as wrapped in the coils of a serpent, whose fangs are fastened in his heel, and in his countenance is depicted the keenest distress. In the second he stands with his foot upon the head of the serpent, holding its lifeless body extended in his hand; the countenance is lighted up with joy, and a crown of glory encircles his brow. The first aspect is called Vishnoo suffering, the second Vishnoo

triumphant. These representations have an undoubted allusion to the Divine declarations respecting the conquest to be achieved by the seed of the woman over the serpent, a traditionary knowledge of which was probably retained among the families of mankind long after the dispersion consequent upon the confusion of tongues.

The evident design of this revelation was to make known the saving truth, that the Son of God should become incarnate, and at his first manifestation suffer for the sin of the world, and at his second manifestation appear in his glory as the mighty conqueror over sin and death. This was the first revelation of the covenant of grace, and was made known when Christ entered upon the work of reconciliation. It was no doubt accompanied with religious rites and confirmed by sacrifice, to be perpetuated according to divine appointment, as an expression of faith, until the seed should come, and by his sufferings make atonement for the sin of the world. The tempter had succeeded in beguiling man to ruin, but this gave assurance of final redemption, indicating that the power of evil should be broken, and man delivered from the empire of death by the destruction of him that hath the power of death, which is the devil. Then the curse shall be removed from the earth and the bloom of Eden clothe the wilderness with beauty and the desert with fruitfulness.

II. At the calling of Abraham, another occasion was presented for an enlargement of the revelation, wherein the divine purpose was more fully disclosed. It does not appear that any particular separation of the people of God from the rest of mankind had been previously made, unless it was in the case of Melchizedec and his small dynasty whereof we shall have more to say in a subsequent discourse. But God now called Abraham to separate him and his posterity from the rest of the world as a peculiar people to himself. In so doing he began to develop the

scheme of redemption more fully. The promise to Abraham, as we find it recorded in several parts of the book of Genesis, comprehends the whole plan, and brings to light several particulars of it. In the phrase "And in thy seed shall all the nations of the earth be blessed," Gen. xxii. 18, particular reference is made to Christ, who is pre-eminently the seed of Abraham, according to promise, and the restorer of holiness and happiness to man. Of course he is no other than the seed of the woman, and his bruising the serpent's head, will be a blessing to all the nations of the earth.

But there is reference also in this promise to the saints of God, who are believers in Christ Jesus, and of whom Paul says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;" Gal. iii. 29; which imports the future exaltation of the saints of God as co-heirs with Christ, and kings and priests with him in his future mediatorial reign over the earth, when "he who blesseth himself in the earth, shall bless himself in the God of truth;" and which is to take place in the new heavens and the new earth as God hath promised. Isa. lxv. 16–25.

But the promise does not overlook the natural seed of Abraham, who were chosen in the wisdom of God for the accomplishment of special objects in connection with the redemption of our race. "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever;" Rom. ix. 4, 5; and who according to the scriptures are to be made in their future restoration a name and a praise among all people, and a blessing in the midst of the land.

The inheritance promised to the seed of Abraham is likewise of a complex character, including not only the

land of Canaan, and the further grant of all the land from the river of Egypt to the great river Euphrates; but embracing the whole earth, as Paul intimates in Rom. iv. 13, where Abraham and his seed are said by promise to be heirs of the world (κοσμος). This view regards Palestine itself as a kind of sanctum sanctorum of the whole earth;—an Eden in the world. In this will be the sanctuary, the dwelling-place of the King of kings, and the portion of his saints in their glorified bodies, surrounded by the court of Israel or natural seed of Abraham after their restoration. Hence the promise is sure to all the seed, not to that which is of the law only; but to that also which is of the faith of Abraham, who is the father of us all before God, who quickeneth the dead and calleth the things that are not as though they were. Jesus Christ, then, who is pre-eminently THE SEED, shall inherit it; for it is called Immanuel's land, and of him it is written, that he shall inherit all nations, and have the uttermost parts of the earth for his possession, being the heir of all things. And the saints of God shall inherit it, being the seed of Abraham by faith, co-heirs with Christ, to whom the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given. And the natural seed shall inherit it, for though now dispersed abroad, and scattered among the nations, they shall be restored to their own land, and be planted there, and removed no more for ever; for they are beloved for the fathers' sakes; and the gifts and callings of God are without repentance. Nor shall these conflict one with another in their possession of it; inasmuch as the whole shall be arranged in the utmost order and harmony according to the infinite wisdom of the divine giver. This arrangement contemplates the Lord Jesus Christ as Head over all—the saints as co-assessors with him—and the natural Israel as the first of the nations,—but all for the general

good, that the promise, "In thy seed shall all the nations of the earth be blessed," may be fulfilled in its fullest sense.

This promise also rendered the doctrine of the resurrection more clear; for though the destruction of evil in the bruising of the serpent's head imported as much, for "as in Adam all die, even so in Christ shall all be made alive;" yet the promise of the land of Canaan to Abraham personally, as an everlasting inheritance, makes it indisputable, inasmuch as it requires the resurrection of Abraham from the dead to fulfil it; for in the days of his pilgrimage he had not so much given to him as to set his foot on. But God promised to give it to him and must fulfil his promise. The same remarks apply to Isaac and Jacob, heirs together with him of the same promise; and is hence referred to by our Savior, in his reply to the Sadducees as a proof of the resurrection; which they could not deny without questioning the veracity of God. Of this resurrection Christ is the first fruits; and afterwards they that are Christ's at his coming, at which time Abraham and his seed shall enter into the promised inheritance.

This promise also requires the restoration of the natural seed of Abraham, who have never as yet possessed the promised land in accordance with the terms of the grant. They have held it but a little while and subject to frequent interruptions, but God has promised it to them for ever and unmolested. So it is said that if Joshua had given them rest, and the promise had then been fulfilled, God would not have spoken of another day; but God has spoken of another day in which the promise shall be fulfilled; and to this end the providence of God has preserved them as a distinct people in the earth, scattered among all nations but not mixing with them.

III. The purpose of David to build a magnificent temple for the worship of God, and wherein God might

dwell as he had promised, on the supposition that now God had given them rest, and was about to fulfil his promise in its largest extent, furnished a third occasion for the revelation of another feature of the Divine plan. The terms of it as recorded in 2 Sam. vii. 12–16, and 1 Chron. xvii. 11–15, are of such a character as to apply only to the future establishment of the kingdom of our Lord and Savior Jesus Christ. It is evident that David understood it to relate to a distant period, "*a great while to come*," and of a more than ordinary personage, for he exclaims, "And what manner of man is this, O Lord!" This prediction, it is true, includes in it an inceptive or typical fulfilment in the reign of Solomon, who built the first temple; and to which he refers in the dedicatory prayer; but it is only in Christ THE SON of David that it can be completely verified. To him alone is applicable in the fullest sense, "I will be to him a Father, and he shall be to me a Son," as Paul shows in his Epistle to the Hebrews. And with him only shall the kingdom be established for evermore. Hence David was furnished with the subject of most of his prophetic psalms, in which he celebrates the glories of the King of Israel who "shall have dominion from sea to sea, and from the rivers unto the ends of the earth."

This kingdom is presented in various aspects, as it is considered in relation to different times and dispensations, relating to its incipient, progressive, and perfected condition: but it is always one and the same in itself, a glorious hierarchy wherein Christ is king; his saints reign with him; and all nations are the subjects of his righteous government. This kingdom will be set up at the second coming of Christ, in power and great glory. This is to be the grand result of the dispensations of grace, and bears a relation to all.

This kingdom is called by different names—the king-

dom of God—the kingdom of heaven—the kingdom of Christ—and the everlasting kingdom. Its founder is God—its principles are heavenly—its king is Christ, and its duration will be never ending. This kingdom shall be given to the saints as its annointed kings and priests—the restored Jews shall enjoy its richest benefits in the land of promise, but its blessings shall extend to the remotest lands, and in the seed of Abraham shall all the families of the earth be blessed. And the SEED of the woman shall bruise the serpent's head, when he shall destroy the powers of darkness, and redeem the earth from the curse of sin.

We have now briefly considered these three primary revelations in which the grand outline of the plan is given. According to the design of God this plan has been carried on through successive ages, during which there has been a contest waged between the serpent and the woman's seed. The disclosure of the plan has kept pace with the progress of the work of redemption. At first it was necessary only to make known the purpose of God to destroy the works of the devil—to remove the curse from the earth—to restore the Eden lost by sin—to give life to the dead, and glory to the obedient. And fallen man, while groaning under the curse and writhing in the folds of the old serpent, can, by faith in the promised Deliverer, look forward to certain triumph over all his power, when Satan shall be bruised under his feet. In due time the Abrahamic covenant was introduced, not as a new plan, but only a timely development of some particular features of the original and unchangeable scheme of Redemption. It defined some special grants comprehended in the Divine will and necessary to the completion of it. The promise to David developed its political character, and placed the crown of glory on the head, and the sovereignty of the redeemed earth in the

hand of David's Son and Lord, constituting him Head over all principalities and powers, and every name that is named, not only in this age, but in that also which is to come.

O how cordially we should hate sin, and flee from it as from a venomous serpent. Sin spoiled the fair heritage of God, and filled the world with woe. Sin made it necessary that Christ should suffer for us. Follow Jesus to Gethsemane, to the Preatorium, to Calvary. See how the serpent bruises his heel! and remember that he suffers all for you. Then look again,—the Savior leaves the tomb. The mighty conqueror leads captivity captive. He ascends on high—he pleads for you, and in his own times he will return and show to all that he is the only and blessed potentate, King of kings, and Lord of lords.

Would you share in his glory? You must be raised from a death of sin to a life of righteousness. By faith you must be a child of Abraham and an heir of God. How is it with you? Is the old serpent still coiled up in your heart? Are you under the dominion of sin? Or, are you born from above? Does Christ reign in your heart? Do you obey his commands? Are you daily striving for full redemption through the blood of Jesus? Remember that if you suffer with Christ, you shall also reign with him.

DISCOURSE FOURTH.

THE DOMINION OF CHRIST AS THE SECOND ADAM.

For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.—Heb. ii. 5–9.

An inquiry into the original constitution of the world is by no means vain or unprofitable; especially viewed in connection with the great scheme of Redemption. Whatever God has been pleased to reveal in his word is worthy of our attention, and should not be neglected: "for whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. xv. 4. The contemplation of the Eden state of holiness and happiness may not only serve to remind us of what was lost by Adam, but to foreshadow what shall be regained in Christ; not only to awaken repentance for sin, but to inspire peace in believing: and, while it humbles us under a sense of our depravity, stir us up to seek salvation through the blood of Jesus. It is a property of the Divine word, that many of its revelations, like buds, have but little grace to the careless observer, but expand,

through contemplation and prayer, and disclose all their hidden beauties to the eye of faith.

The apostle, in the first chapter of this epistle, treats of the superiority of Christ to angels, founded on the excellency of his nature as the Son of God, and the greatness of his dominion as the heir of all things. The passage before us is a continuation of the same subject in connection with this world, illustrated by reference to the glory and dominion God gave to man when created in the divine image, and which, being forfeited by transgression, is transferred to Christ, the woman's seed, by whom redemption is effected. For to him, as the second Adam, belongs the dominion forfeited by the first Adam. When God made man he gave him dominion, constituting him a sovereign in office, and subjecting the earth to his sway. The apostle quotes from the Septuagint, "Thou madest him a little lower than the angels." But the Hebrew in Psalm viii. 5, literally translated, is "Thou hast made him less than God," and is thus paraphrased by C. Wesley:

> "Foremost of created things,
> Head of all thy works he stood;
> Nearest the great King of kings,
> And little less than God."

The crown of empire and the sceptre of authority were his. All things were put under his feet. And had he continued in moral uprightness, the crown had never been removed, the sceptre had never departed. Had he kept his first estate, (which we think was possible,) he would have been confirmed in holiness and happiness; Eden would still have been the capital of the world; and all his posterity had rejoiced in the blessings of his government, until, the original design being completed, everlasting glory would have crowned a righteous world.

But, alas! the divine plan was dashed by man's dis-

obedience. In the exercise of that free agency which belongs to intelligent beings, he voluntarily transgressed the law of God. Endued with power to obey the law and gain its bright rewards, he was also able to sin and reap its fearful penalty.

> ——"All rationals heaven arms
> With an illustrious but tremendous power,
> To counteract its own most gracious ends."—YOUNG.

Sin disqualified man for dominion, and he was consequently deposed from the government of the world. Man that was in honor abode not. "Impurity stained Adam's heart, and the sceptre fell from his hands. In an instant he became both a criminal and a slave—depraved and powerless." He was dethroned and driven from his capital, in which all nature did him reverence, and doomed to toil and sorrow, till death ended his weary exile. We all share in the consequences of his official disobedience, depravity and death. We groan, being burdened. Our inheritance is weakness and woe.

But God did not leave things thus. The ruin was great but not irreparable. Adam could not regain the forfeited inheritance. No man could redeem his brother or give to God an equivalent ransom. There was but one able to save—one all-sufficient—and help was laid on him. The Son of God, by whom all things were made, in obedience to the Father's will, undertook the redemption of man and the restitution of all things. This was more than any created being could do. Among all the angelic hosts,

> "There was not a glorious mind above
> Had half the strength or half the love."—WATTS

The only begotten Son, the brightness of the Father's glory, and express image of his person, alone was com-

petent to the work; and hence the sovereignty of the world is transferred to him; and, though we see not yet all things put under him, we anticipate the time when the whole earth shall be subdued to his sway; when "there shall be given to him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion; which shall not pass away; and his kingdom that which shall not be destroyed." Dan. vii. 14. So that what the first Adam forfeited by sin, shall be fully regained and possessed by the second Adam, who is the Lord from heaven, to whom the apostle, unquestionably, applies all that is said in the eighth Psalm respecting the dominion and glory of man.

The phrase rendered "world to come" is literally "the habitable earth to come," which McKnight says "signifies the heavenly country promised to Abraham and his seed:" and in Rom. iv. 13, this is said to be the world. The same word occurs in Prov. viii. 31, where Christ the personal Wisdom is represented, when the foundations of the earth were laid, as "rejoicing in the habitable parts of the earth," and having his "delights with the children of men." Consequently this rejoicing was by anticipation, and must have reference to the renewed earth and redeemed man, unless we suppose that he would rejoice in a ruined earth and sinful and miserable man. This is called, in Heb. xii. 2, "the joy set before him," for which he endured the cross and despised the shame. For as known unto God are all his works from the foundation of the world, so also the blessed Redeemer knew that though the earth in consequence of sin would groan under the curse for a time, yet, in the end, redeemed by his sufferings and renewed by his power, it should shine in the effulgence of the Divine glory, and be peo-

pled by his redeemed and sanctified ones, among whom it will be his delight to dwell.

Now the apostle saith, "But unto the angels hath he not put in subjection the habitable earth to come, of which we speak;" from which we infer that the present habitable earth is in some sort under the dominion of angels: that, indeed, ever since the fall of the first Adam they have been employed by the Almighty in the management of affairs in this world. This seems to be the meaning of chap. i. ver. 7, "And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire;" and verse 14, "Are they not all ministering spirits?" They are now Jehovah's ministers, having this world put in subjection to them, which is the implied antithesis of their not having the world to come put in subjection to them. Their ministrations do not extend beyond the present dispensation of grace. It is no disparagement of the Almighty to employ these heavenly intelligences in his invisible government of the earth; for "the chariots of God are twenty thousands, even thousands of angels." Whether this idea be a new or old one, it is fully warranted by numerous passages of scripture, which speak of angels as concerned in the management of individual and national affairs.

But whatever power they now have over the world, it extends only to the close of this age; for in reference to the dominion and government of the habitable earth to come, one, (i. e., David,) in the spirit of prophecy, in a certain place, (Psalm viii.,) testified, saying, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the work of thy hands. Thou hast put all things in subjection under his feet." Now this is evidently transferred from the first Adam, who,

though made for dominion, soon lost all by transgression, and is prophetically applied to Christ the second Adam, who, though he was in the form of God, and thought it no robbery to be as God, yet was made a little lower than the angels by incarnation, and for a time subjected to their ministrations. The word signifies to make lower in condition, and does not apply to the nature of Christ, who was

> "As much, when in the manger laid,
> Almighty ruler of the sky,
> As when the six days' work he made,
> Fill'd all the morning stars with joy."

And when we contemplate this great mystery of godliness, we may well exclaim with David, "What manner of man is this, O Lord!" We see, then, that it is to man, though to a most wonderful man, indeed, that God has promised the dominion and glory of the "world to come." And since he is not only the Redeemer of the world, but the Son of God, the Father has not only transferred to him all the title of the first Adam, but appointed him heir of all things. For in that he put all things in subjection under him, he left nothing that is not put under him. And though we do not yet see all things put in subjection under him; though the world is still in a state of rebellion against him; though his authority is rejected and despised, yet we see Jesus—who was made a little lower in condition than the angels for the sufferings of death—now crowned with glory and honor by his resurrection from the dead, and exaltation to the right hand of the Majesty on high, where he sits until his enemies be made his footstool. And in this we have a pledge of his future dominion over the world, which he hath redeemed by his blood. He has not yet received the government spoken of. His present state of exaltation to the throne

of the Father is one of expectation, during which the grand process of preparation is going on, and the earth is ripening for the harvest. The diorama of political changes as seen in the visions of prophecy is nearly completed. The turning and overturning of nations and kingdoms is hastening that day when he whose right it is shall come, and God will give it to him. And then shall the kingdoms of this world become the kingdom of our Lord and Savior Jesus Christ.

> In his own times
> He shall return and show to all, that he,
> The only and the blessed Potentate,
> Is King of kings and Lord of lords. And then,
> Where once derided, mocked, insulted, slain,
> The title on his cross shall deck his throne.

We must not suppose that the low estate of Christ in this world was any evidence of inferiority to angels, though he stood in need of their ministrations; for then he took upon him the form of a servant, and became obedient unto death, even the death of the cross, to redeem the world over which he is to reign for ever. And since in Adam all die, it was necessary that Christ should taste death for every man, that in him all might be made alive: for it is the purpose of God that every knee shall bow to him, and every eye behold him. Adam was the representative of all his race. The interest involved in this official investiture was life—the duty required was obedience—the penalty annexed to transgression was death. His obedience would not have made his posterity morally and personally righteous; neither did his disobedience make them morally and personally guilty. But the blessing of life might have been secured to all by official obedience, as the curse of death came upon all for official disobedience. Hence had he not sinned, and the dominion of the world been confirmed in his hands, there

would necessarily have been a probation for his posterity the law of which would have had its proper sanctions in the rewards of the obedient and the punishment of the disobedient. Hence different orders would have arisen in the government, and different degrees of glory and power been conferred on the obedient: while the disobedient would have been brought under subjection to their rule and government; just as now disobedient man is for a time subjected to the ministration of the obedient order of angels. And in this respect the dominion of Christ will resemble the original constitution. For though in Christ all shall be made alive, yet every man in his own order. Christ is the first fruit—afterwards they that are Christ's at his coming; and then cometh the end, or the last order, when the rest of mankind, according to the Divine plan, shall be quickened and death destroyed. But there will be a difference in the character of the resurrections, as well as in the time of them. The first resurrection will be one of approval; the other will be one of condemnation. The first to honor; the last to dishonor. The righteous shall inherit glory; but shame shall be the promotion of fools. The saints shall be made kings and priests and reign on the earth with the Savior, but his enemies shall be made his footstool.

Behold then the wonders of Redemption! "Death in Adam—life in Christ; the curse hung upon the cross." Adam sinned, and thou must die—Christ died, and thou must live. None can escape the death in Adam—nor miss the life in Christ. As sure as thou must die, so thou must live again. But your own order in the resurrection will be determined by your own conduct, for he will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory, and honor, and immortality—eternal life. But indignation and wrath, tribulation and anguish, upon every soul of

man that doeth evil. Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.

"Hope waits the morning of celestial light;
Time plumes his wings for everlasting flight;
Unchanging seasons have their march begun;
Millennial years are hastening to the sun;
Seen through thick clouds by faith's transpiercing eyes,
The new creation shines in purer skies:
All hail! the age of crime and suffering ends,
The reign of righteousness from heaven descends:
Vengeance for ever sheaths the afflicting sword;
Death is destroyed—and Paradise restored;
Man rising from the ruins of his fall,
Is one with God, and God is all in all."—MONTGOMERY.

DISCOURSE FIFTH.

ENOCH'S PROPHECY—ITS OCCASION—APPLIES TO THE SECOND ADVENT—TRIUMPH OF THE SAINTS —JUDGMENT OF THE UNGODLY.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.—JUDE, 14, 15.

IN no age has God left himself without witness, or abandoned the work of redemption. It began in Eden, and shall never cease until consummated in the everlasting triumph of the woman's seed over the powers of darkness. The ante-diluvian age had its ordinances of divine service—its altars—its sacrifices—its priesthood and its prophets. The brief history of that dispensation, as found in the first six chapters of Genesis, contains many interesting subjects of contemplation, some of which it may be necessary incidentally to notice. We shall not stop to inquire how the apostle Jude became acquainted with this prophecy. Whether by tradition or revelation, it matters not. It is enough that it has been preserved and incorporated in the scriptures of truth. Our business is to ascertain its solemn import, and give heed to it as to a light that shineth in a dark place.

Enoch, of the line of Seth, is called the seventh from Adam, it may be, to distinguish him from another Enoch, the third from Adam, by the line of Cain; although a higher significancy may be attached to the numeral in this as well as in other connections. Enoch was an extra-

ordinary man—the first of those who were moved by the Holy Spirit to predict future events. Looking through the shadows of all intervening dispensations he saw, in vision, the second advent and kingdom of the Son of Man, and proclaimed the truth to the world. It was a distinct annunciation of the purpose of God to overthrow the empire of wickedness, and subject the earth to the righteous dominion of his Son. It was a bright light in a dark age, and presented to the eye of faith the principal features of the promised salvation looming up in the far distances. Faith gave subsistence to the things unseen, and left no room for doubt. Hope anticipated its accomplishment, and its effect was to purify the heart. Enoch lived on earth, but he breathed the atmosphere of heaven. He dwelt among men, but he walked with God.

The apostle Jude deemed it necessary to exhort believers to contend earnestly for the faith which was once delivered to the saints, against the abuses and corruptions of certain men who would creep into the church privily; ungodly men, turning the grace of our God to lasciviousness, and denying the only Lord God and our Lord Jesus Christ. And after describing these enemies of God, and citing several examples of such, he tells us that Enoch, the seventh from Adam, had prophesied of these persons, saying, "Behold the Lord cometh," &c.

I. The occasion of this prophecy was the corruption of the age. The world was rapidly maturing in crime. Ungodliness abounded. Lameck, who was also the seventh from Adam, of the seed of Cain, introduced polygamy, and opened the flood-gates of unbridled licentiousness and oppression, sweeping away even the forms of piety, and desolating the altars of God. This was no doubt a great grief to Enoch, as every righteous man is grieved with the conduct of the wicked. And as he walked with God so God opened his understanding and

revealed his purposes to him. He seems to have had a perception of the deluge by which the world of the ungodly perished, for he called his son Methuselah, signifying that "at his death God shall send it." And in the very year that Methuselah died God did send a flood of waters upon the earth. This is no fanciful thought, for names were frequently given under the inspiration of God and indicated future events. But the prophecy, though it had its occasion in the ungodliness of that age, finds not its fulfilment in the deluge. This was indeed a demonstration of the wrath of God revealed from heaven against all ungodliness and unrighteousness of men; but the prophet's vision extended far beyond to the triumph of righteousness over unrighteousness in the judgment of the ungodly at the second manifestation of the woman's seed.

II. The event predicted is the second coming of Christ in power and great glory. This is evident from a comparison of the 17th and 18th verses of this epistle with the parallel passage in the 2d Epistle of Peter, 3d chap. ver. 1–7. Jude says, "But beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." And Peter says, This second epistle, beloved, I now write unto you, in both which I stir up your pure minds, by way of remembrance; that ye may be mindful of the words spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior. Knowing this first, that there shall come in the last days scoffers, walking after their ungodly lusts, and saying, "Where is the promise of his coming?" for since the fathers fell asleep all things continue as they were from the beginning of the Creation. For this they willingly are ignorant of, that by the word

of God the heavens were of old, and the earth standing out of the water, and in the water; whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." It is evident that Jude and Peter speak of the same persons—the mockers and scoffers of the last days—and of these also Enoch prophesied.

We have already intimated that the numeral *seventh* in this connection may have a special signification. Death was the penalty of Adam's official transgression, according to the terms of the prohibition "In the day that thou eatest thereof thou shalt surely die." Now it was not in a natural day of twenty-four hours that the penalty was inflicted; for Adam lived nine hundred and thirty years: but it was in a millennial day or one thousand years, as we find from what Moses says in Psalm xc. 3, 4, in unquestionable allusion to this very matter. "Thou turnest man to destruction, and sayest, Return ye children of men: for a thousand years are in thy sight as yesterday when it is past, and as a watch in the night." Man was to die in the day that he ate of the fruit of the tree of knowledge of good and evil; and immediately after he sinned God said, "Dust thou art and unto dust thou shalt return." It was then that his decree turned man to destruction. It was then he said, "Return (to dust) ye children of men." For it was not on Adam only but on all his posterity the sentence was passed; for in Adam all die. And here the psalmist couples the length of the day with the sentence. A thousand years being in the sight of God as a day. The facts of the case accord with this view, for we find that of all the human race

> None lived the length of a millennial day;
> Though one had almost eked the number out.

Hence we may infer that if Adam had not sinned he would have lived out the full period of that day of a thousand years, and then been changed or translated to a glorified condition, without seeing death, as Enoch was. And as Enoch was the seventh from Adam, it may be designed to intimate that in the seventh millennary from creation the curse shall be removed from the earth; the dead saints raised and the living changed and all glorified in a moment, in the twinkling of an eye, at the last trump, and caught up to meet the Lord at his coming. And Peter says, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness; but is long suffering to usward not willing that any should perish, but that all should come to repentance." This taken in connection with what Paul says in Heb. iv. 3–9, concerning the rest of the seventh day, imports that the world shall exist six thousand years, corresponding with the six days of Creation, as Barnabas, one of the earliest Christian writers taught, and that the seventh millennary or thousand years should be the great sabbatism of the world; and that God is long suffering toward the wicked, bearing with them until the time appointed, having according to his infinite wisdom and foreknowledge allowed so much space for repentance. In the same manner the long suffering of God waited in the days of Noah, while the ark was preparing, and his wrath delayed until all were warned of the approaching deluge, and called to repentance. And as it was in the days of Noah so shall also the coming of the Son of man be.

It is further evident that this prophecy relates to the second advent of Christ from the fact that his coming is to be attended "*with the myriads* (μυριάσιν) *of his saints*," who must first be raised from the dead and caught up to

meet him in the air. The scene is therefore fixed after the first resurrection and change of the saints, who shall by that change, of which the translation of Enoch was an illustration, be prepared to share in the triumph of their Lord. In this glorious company of redeemed and glorified ones the Lord will come. Not one will be missing. The whole family of the first born will be there: for the promise of salvation is to all the saints, and Zechariah says, "The Lord my God shall come and all the saints with thee." It will not be the martyrs only, as some have supposed, who will share in the triumph of the Lord; but all the saints. True, there will be a difference in the degrees of their glory, as there is now in the degrees of their piety; but no truly pious soul shall be excluded. There will be various orders in the heavenly hierarchy, and different degrees of glory and dominion assigned to them, which implies a previous judgment according to their works; and to which Paul refers when he says that a crown of glory is laid up for him, which the Lord the righteous Judge will give him in that day, and not to him only but to all that love his appearing. Some considerable time will probably elapse after the saints are caught up to meet the Lord in the air, before they come with him in open manifestation to the world. During this interval the Lord and his saints will be invisible to the world, and as Cunningham observes, "In this sanctuary of unseen and celestial light, the Church may probably receive from her Lord the institutions of his kingdom in the new earth, and may thus be prepared to fulfil her high office of subordinate and yet conjunct dominion and priestly ministrations in the world to come." It is in this aspect that they are represented in the vision of John as singing a new song before the Lamb, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of

every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests : and we shall reign on the earth." Rev. ix. 10. Behold, the picture. Let faith give subsistence to the vision. It is the revelation of things which must surely come to pass. The Lord shall come—the saints shall be raised and changed and caught up to meet him in the air—they shall be made like him—they shall shine in his glory—they shall be prepared to share in his kingdom, and when he shall appear to judge the world they shall also appear with him in glory. "Behold the Lord cometh with ten thousand of his saints."

II. The great purpose of his coming is to execute judgment on all ; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." The word judgment signifies the righteous administration of law, as in Deut. xvi. 18. "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, through all thy tribes, and they shall judge the people with just judgment." that is, they shall administer the laws righteously. This includes the abjudication of all causes, the punishment of evil doers, the rewards of such as do well, and the adjustment of civil affairs on equitable and righteous principles. The simple idea entertained by most persons respecting a judgment is, that it consists in a grand court, where Christ will preside as Judge and in which mankind will be put upon trial. But the scriptures represent it differently. Thus we read, "For he cometh, for he cometh to judge the earth ; he shall judge the world with righteousness, and the people with his truth." Psl. xcvi. 13. "For the Lord cometh to judge the earth ; with righteousness shall he judge the world, and the people with equity." Ps. xcviii. 9. "He shall judge the world in righteousness ; he shall minister judgment to

the people in uprightness." Ps. ix. 8. "O let the nations be glad and sing for joy! for thou shalt judge the people righteously, and govern the nations upon earth." Ps. lxvii. 4. And the effects of this judgment or righteous administration of law are thus described, "The world also shall be established that it shall not be moved." "The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God." "Then shall the earth yield her increase; and God, even our God shall bless us. God shall bless us and all the ends of the earth shall fear him." These as well as numerous other scriptures show that the judgment of Christ will be a righteous government over the earth: and is the same as the kingdom of God, in which Christ, as King, "shall reign in righteousness," and the saints, as princes, "shall rule in judgment." Isa. xxxii. 1. "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." Isa. xxxii. 16, 17.

This period will be ushered in by the punishment of the nations of the earth which will begin while the saints are in the air with the Lord, who, from his pavilion of clouds, unseen by the world, shall direct the storm of wrath which shall fall upon the heads of the ungodly. "For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. xxvi. 21. It will be the breaking up of all earthly kingdoms and states, and the overthrow of all worldly governments, preparatory to the setting up of the kingdom of Christ. It will be a time of fearful retribu-

tion to the oppressive dynasties of the earth, for "then shall he speak to them in his wrath and vex them in his sore displeasure." "He shall break them with a rod of iron and dash them in pieces as a potter's vessel." It will be the perdition of ungodly men; for the Son of man shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. They will then be convinced of all their vile sayings and doings, and filled with mortification and dismay, when they shall see that Jesus, whose sovereignty they denied, coming in his glory attended by the myriads of his saints. Ah, what shame will cover them! what confusion will overwhelm them! They will be irresistibly convinced of truths once despised. They will hide the face, and tear the hair, and gnash the teeth, and gnaw the tongue, with very pain, and remorse when they shall see the despised Nazarine on his throne, and the persecuted saints exalted to dignity and power in his kingdom.

A glance at the prophecy of Daniel will serve to show that the great design of his judgment is to rescue mankind from wicked and unrighteous domination, and transfer the government to Christ and his saints. Thus in the seventh chapter of his prophecy the empires of earth are represented by a series of wild beasts which successively held dominion over the world until the coming of the Son of man in the clouds of heaven, to whom was given dominion and glory and a kingdom, that all people and nations and languages should serve him, and whose government is to be perpetual. At this time *the judgment shall sit*, and they shall take away the dominion of the beast to consume and destroy it unto the end; and the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of

the saints of the most high, whose kingdom is everlasting and extends over all. Thus he shall destroy those that destroy the earth, and establish a righteous government over the nations. For Isaiah says of Christ that "he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 4. To this righteous dominion all will be subjected: "for as I live, saith the Lord, unto me every knee shall bow and every tongue shall confess." And Paul says that "he shall judge the quick and dead, at his appearing and his kingdom." And ere he shall deliver up the kingdom to God, even the Father, all the dead shall be raised and judged and subjected to his reign. Then those who live without God in the world, seeking their own pleasure and sinful gratifications, practically denying his sovereignty and rejecting his government, shall behold his glory and be abashed in his presence under an overwhelming consciousness of their ungodly deeds which they have ungodly committed, and of all their hard speeches which they have spoken against him.

Deceive not yourself, O sinner! for God is not mocked; that which a man soweth, shall he also reap. You cannot escape the punishment due to your sins, or elude the notice of his eye. Your secret crimes will be brought to light, your guilt will be exposed before the world, and shame and everlasting contempt will be your portion. O repent of your sins, and seek redemption through the mediation of Jesus, for now the Lord waiteth to be gracious. Make your calling and election sure by leading a godly life; for the time is at hand. "Kiss the Son, lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him."

DISCOURSE SIXTH.

PHYSICAL CHANGES. ORIGINAL CONDITION OF THE EARTH—THE CURSE—HEAVENS AND EARTH OF OLD—THE DELUGE—HEAVENS AND EARTH THAT NOW ARE—THE CONFLAGRATION—THE NEW HEAVENS AND EARTH.

And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but thou remainest; and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Heb. i. 10–12.

It must be observed that in the economy of Divine Government the physical is made subservient to the moral condition: hence the changes already made, and those still to be made in the earth have an immediate bearing on the moral condition of man. The council of Nice, in the fourth century taught that "the world was made (or created) *inferior* because of foreknowledge, inasmuch as God foreknew that man would sin." But this is certainly a mistake, for when God made the world and all things therein, he said they were "*very good*." They could not therefore have been *defective*. Nothing was made imperfect in anticipation of moral depravity, else there would have been no occasion for change. But as the original condition of things was adapted to the sinless state of man, so the introduction of sin rendered a change necessary. And change has been made only when its necessity was apparent; and on this principle only can we vindicate "eternal providence and justify the ways of God to man." It is unquestionable that God foreknew that man would transgress his laws, and determined beforehand all the changes necessary to be made in the

physical condition of the earth for man's sake. Yet the original constitution of external nature was perfectly adapted to the character and circumstances of man as made in the image of God, and placed in a state of probation. The converse attributes insincerity to the Creator and upsets the principles of moral rectitude. It supposes that God cursed the earth for man's transgressions before man was made, and to justify the proceeding placed him in circumstances to insure his fall. This would be to make creation a farce and providence a tyranny.

But when man sinned then wrath began its necessary work as a means of mercy for human redemption. And God said "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." This was the first change, and was evidently designed to affect the physical constitution of man, by subjecting him to labor and sorrow, so as to bring down his life to the dust, and insure the execution of the sentence "dust thou art, and unto dust thou shalt return." It was also designed for man's good: as a means of moral discipline, inducing him to repent of sin which bears such bitter fruit, and seek redemption from all evil through the woman's promised seed. If man had not sinned, the earth would not have been cursed. Eden would still have bloomed in virgin beauty, and the earth been fruitful as the garden of the Lord. But sin has blighted the fair heritage of God and marred the face of the earth. Nevertheless the curse itself is made a blessing in its moral bearing upon the destiny of the race, and shall be removed when grace achieves its plan.

The physical condition of the earth after the transgres-

sion, was only so far removed from its original state as to effect in due time the execution of the sentence of death pronounced upon man. It is probable that none during the ante-diluvian age died in early life. Perhaps all except such as may have fallen by violence, attained to hundreds of years, though all died within the DAY, or Millennium in which it was said, "dying thou shalt die." And under this condition of things, which lasted sixteen hundred and fifty-six years, the human race had a period of trial. The ground under the curse was not so fruitful as it would have been had man not sinned; yet its fruits were wholesome and nutricious. Briers and thorns obstructed agriculture, and greatly increased the toil and care of the husbandman, yet he obtained abundance for his labor. The atmosphere was pure and salubrious, and few were the infirmities or diseases of man. Under this state of things a few generations only served to demonstrate that the physical condition of the earth was still too good for the moral condition of man, and that another and greater change was necessary. The tendency of human nature under the ante-diluvian age was to sensualism; for all flesh corrupted its way upon the earth, and the wickedness of man was great. Lust was gratified without restraint, and the world was filled with violence and oppression.

> And grace was to lasciviousness abused,
> And wickedness increased, till only one,
> Of all his generation faithful stood,
> Whose altar was the only shrine of truth,
> Where glowed the holy fire of love, unquenched
> Amid a deluge of iniquity.

Hence to preserve the truth, the world had to be destroyed. The change necessary to be made required the destruction of the whole race, except the righteous remnant, designed to repopulate the world under circumstances more favorable to the purposes of redemption. To this

change reference is made in 2d Pet. iii. 5–6. "By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water perished." Of this he tells us the scoffers in the last days are willingly ignorant, when they assert that all things continue as they were from the beginning of Creation. These scoffers are willing to be imposed upon, if the imposition will furnish them with a license to indulge their lusts without fear. They eagerly catch at false premises for the sake of a desired conclusion. The position assumed by such is that no change has ever taken place in the earth sufficient to warrant the conclusion that any such as is predicted by the word of God will take place. The apostle convicts them of ignorance and presumption and on the truthfulness of the Divine word asserts that this world was once destroyed by water.

The terms "heaven and earth" are used primarily and in direct language to convey to our mind the idea of the visible universe as comprising the globe on which we dwell and the heavenly bodies which surround us; as in Gen. i. 1, "In the beginning God created *the heavens and the earth*," and ch. ii. 1, "Thus *the heavens and the earth* were finished, and all the host of them." But they are figuratively used to represent empires and kingdoms, as we find in Isa. xiii. 13, where the destruction of Babylon is predicted under the terms as figures, "Therefore I will shake *the heavens, and the earth* shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger," which in v. 19, is thus expressed, "And Babylon the glory of kingdoms, the beauty of the Chaldee's excellency shall be as when God overthrew Sodom and Gomorrah." The same terms are also applied to other kingdoms. They are used as symbols in Rev. xx. 11, "And I saw a great white throne,

and him that sat on it, from whose face the *earth and the heaven* fled away: and there was found no place for them." In their most extensive figurative signification they seem intended to represent the physical and political condition of the world; and in this sense they are employed in 2d Pet. iii. 5–7,13, where they represent the world before the flood, the world that now is and that which is to come: "for this they willingly are ignorant of. that by the word of God *the heavens were of old, and the earth* standing out of the water and in the water; whereby the world that then was being overflowed with water, perished: but the *heavens and the earth which are now*, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. Nevertheless we, according to his promise, look for *new heavens and a new earth*, wherein dwelleth righteousness." Here the terms "heavens and earth of *old*," are put in opposition to the "heavens and earth that are *now*," and these in opposition to the "*new* heavens and *new* earth," which according to his promise we look for. Hence the terms cannot signify the visible universe for that still exists. The heavenly bodies were not affected by the deluge, nor was the globe itself destroyed. The same sun shines to us that shown to the ante-diluvians; the same moon reflects her borrowed light; and the same stars their nightly courses keep. We tread the same earth they trod. But the condition of things is entirely different. The former state, its morals, politics and physical arrangements have passed away and given place to the present. Whence it is evident that the scriptures in speaking of the heavens passing away and the earth being removed, do signify no more than some great change or revolution in the physical or political state of things or in both as the case may be: and no where intend, as some suppose, a destruction of the visible uni-

verse. The changes of the physical condition of the earth are referred to in our text, "And, Thou, Lord in the beginning hast laid the foundation of the earth and the heavens are the work of thy hands. They shall *perish*, but thou remainest; and they shall wax old as doth a garment: and as a vesture shalt thou fold them up and they shall be CHANGED." For as the physical is subservient to the moral; so these changes have respect to the necessities of the moral state, and after answering the end designed, are like a vesture or outer garment, worn out in the use, to be laid aside for another, better adapted to secure the great aim of all—the redemption of man.

It is commonly supposed that the deluge simply overflowed the earth, and then subsided leaving it in much the same form and condition in which it was before; but the end to be accomplished by it justifies a different conclusion. It was not merely to destroy the ungodly inhabitants then existing that God sent a flood of water upon the earth; but to produce such changes in the climate, soil and productions of the earth as to abridge the period of human life and reduce the days of man to a handbreadth. Moses pathetically alludes to this in Psalm xc., "Thou carriest them away *as with a flood;* they are as a sleep, in the morning they are like grass that groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth. For we are consumed in thine anger, and by thy wrath we are troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away." If then as is here intimated, the physical changes produced by the

deluge were the occasion of shortening the term of human life, they must have been of a thorough and continuous character. Had there been no change in the form and position of the earth, it might, after the waters subsided, have recovered its former state, which would have led to a repetition of the longevity and sensualism of the antediluvian age. This the divine wisdom and goodness intended to prevent. And we find that under the effects of the changes introduced the life of man gradually became shorter and shorter, till its measure is fixed at threescore and ten years, which few comparatively exceed, and multitudes never reach. How suitable the prayer, "so teach us to number our days, that we may apply our hearts unto wisdom."

When God gave the earth its antediluvian form, he said, "Let the waters under the heavens be gathered to one place and let the dry land appear. And God called the dry land, earth; and the gathering together of the waters called he seas." From this we learn that in what is termed its chaotic state, the land was all under water: that by the fiat of the Almighty the dry land became elevated, probably through the instrumentality of internal fires, and threw up its mountainous ranges and extensive plains: that the waters then rushed into the vacuum thus formed and filled up the interior of the globe from pole to pole. The land on this hypothesis would form one unbroken belt, spanning the globe like a ring, with its mountainous region immediately under the equator, and extending in gradually sloping plains on each side until bounded by the seas covering the north and south poles; justifying the declaration in Ps. xxiv. 2, "For thou hast founded it (the earth) upon the seas and established it upon the floods."

Skeptics have asked, "Where did God find water enough to drown the world?" This question is based on

the supposition that the earth had its present form before the flood, and was merely overwhelmed with water for the purpose of destroying the ungodly; in which case it would require a vast amount of water in addition to what there now is to cover the tops of the highest mountains 29,000 feet above the level of the ocean. On the same assumption it might be asked, "What became of so much water? How was it again exhausted?" But the difficulty is obviated on the above hypothesis for the same amount of water which covered the earth in its chaotic state, would suffice to cover it again when "the fountains of the great deep were broken up, and the windows of heaven were opened." Gen. vii. 11. For the ring or belt of land being broken, the earth would sink and the waters rise until the whole would be again submerged.

One hundred and twenty years previous God gave warning to Noah, and directed him to prepare an ark for the preservation of himself and family and a stock of animals from the perdition of the world: which leads us to a consideration of "the *heavens and earth that are now.*" For the ark surmounted the world of waters, and when they subsided rested on Mount Ararat, as the broken fragments of the former earth were formed into islands and continents. One year and ten days from the commencement of the deluge, Noah and his family, together with the animals, came forth from the ark again to replenish the desolate earth. On the occasion he built an altar to the Lord, and took of every clean beast and every clean fowl and offered burnt offerings. "And the Lord smelled a sweet savor; and the Lord said in his heart; I WILL NOT AGAIN CURSE THE GROUND ANY MORE FOR MAN'S SAKE; for the imagination of man's heart is evil from his youth: NEITHER WILL I AGAIN SMITE ANY MORE EVERY LIVING THING AS I HAVE DONE. While the earth remaineth, seed time and harvest, and cold and heat, and

summer and winter, and day and night shall not cease." Gen. viii. 20–22. Here we learn that the deluge was in its aspect to succeeding generations, a curse upon the earth, by which its physical condition was made worse than before, and better adapted to secure the moral good of the race. Thus grace attains its ends by means of wrath. Now the atmosphere is subject to sudden changes; the air is filled with pestilence, and poison lurks in every dish. Hence sickness and disease destroy the human constitution, and man dies with old age sooner than he formerly attained his prime. But all this has a moral effect. We are not thus circumstanced for God's pleasure but for our good that we may become partakers of his holiness. The Lord is long suffering. He was so in the days of Noah. He did not curse the earth until it was positively demanded by the moral necessity. And now he has assured us that *he will never again curse the earth for man's sake.* He will never reduce it to a worse condition, nor place man in worse circumstances upon it. The present groaning misery of the world is as great as it ever will be. And even this must end. For he will destroy this present evil world. The heavens and the earth that are now shall pass away with a great noise; but the change will be for the better. Hence the exhortation, "Lay not up for yourselves treasures upon earth." "Love not the world, nor the things of the world;" for "the world passeth away and the lust thereof." "Arise ye and depart (or literally "*transport*," your treasures to the world to come) for this is not your rest; because it is polluted, it shall destroy you even with a sore destruction." And "seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God wherein the heavens being on fire, shall be dissolved and the elements shall melt with

fervent heat." "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

The heavens and earth or the condition of things as first created and arranged in Eden perfection, were constituted and upheld by the word of God. The language of our text being addressed to Christ whose name is the Word of God, asserts the great truth that by him all things were made and by him all are constituted and sustained in the different dispensations or ages, as Heb. i. 2, may be rendered "by whom also he constituted the ages." By the same word that condition of things was changed. The world that then was being overflowed with water, perished. And by the same word this present system is reserved to another change: for "they shall all wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." This will take place at the close of this dispensation, when its provisions shall have been abused as those of former times have been to more ungodliness; for as it was in the days of Noah, so shall also the coming of the Son of man be. This change will be effected by FIRE, which not only figuratively signifies the severe calamities and judgments of the last days, by which the ungodly shall perish, but is used also in direct language to express the action of caloric as far at least as may be necessary to purify the material earth and restore it to its original beauty and salubrity. But it will not be such a conflagration as some have imagined, who depict the globe as wrapt in sheets of flame, and speak of its being burned to ashes. It does not appear that the earth will be consumed at all, nor the things that are on its surface totally destroyed. On the contrary "the earth is to be established that it cannot be moved," and God said to Noah, "*Neither will I again smite any more every living thing as I have done.*" It is evident then

that the words of Peter, "the earth also, and the works that are therein shall be burned up," must be understood so as to agree with the general tenor of scripture. Now we read in Isa. lxvi. 15, 16, "The Lord will come with *fire* and with his chariots like a whirlwind, to render his anger with fury and his rebukes with *flames* of *fire;* for by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be *many*." And Isa. xxiv. 6, "Therefore the inhabitants of the earth shall be burned and *few men left*." These passages show that though there will be a conflagration, it will be only for the perdition of ungodly men, and the necessary change to be made in the physical condition of the earth. God can and will preserve all that shall be prepared to become the subjects of his kingdom in the new heavens and new earth in the conflagration of the last day as he preserved the three Hebrews in the midst of the fiery furnace. And though the slain of the Lord shall be *many*, yet there shall be a "*few men left*," and they "shall be as the shaking of an olive tree, and as the cleaning of grapes after the vintage." (v. 13). And this is to be when the Lord shall come to "reign in Mount Zion and in Jerusalem and before his ancients gloriously." (v. 23).

To this glorious reign the earth must be adapted. The curse must be removed and the physical made to conform to the moral state of things. The new heavens and new earth promised in the scriptures is thus described in Isa. lxv. 17–25, "For, behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold *I create Jerusalem a rejoicing, and her people a joy.* And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days,

nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them: and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain nor bring forth for trouble: for they are the seed of the blessed of the Lord and their offspring with them. And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain saith the Lord." Isa. xxxv. 1, 2, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God." And Isa. liii. 13, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name; for an everlasting sign that shall not be cut off." Also Amos ix. 13, "Behold the days come, saith the Lord, that the ploughman shall overtake the reaper; and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." This will be the times of the restitution of all things, when God shall make all things new, not in a moment, but by a process of renewing, which shall be put into operation at his coming and receive its great impetus from causes then instituted; as this present system did

from the deluge. The heavens and earth that are now received their type or character from the flood, and the new heavens, and new earth shall receive their type or character from the second coming of Christ, and as these that now are will be consummated at the coming of Christ, so that which we look for according to his promise shall be consummated in the reconciliation of all things unto God. For when the Lord laid the foundations of the earth and formed the heavens above he pronounced them very good: and all the changes which have taken place and are yet to take place have been designed for the good of man in recovering him out of the snare of the devil; so when he shall have bruised the serpent's head and effected the redemption of man from sin and death; then will he also restore the physical world to its destined condition of perfection,

> When like the rose exuberant in bloom,
> The desert shall be clad in loveliness:
> The barren rock a fertile soil become:
> And every waste be robed with waving corn,
> The earth career in its Creator's smile,
> And everlasting glory crown the joy.

The unchangeableness of the Lord insures the accomplishment of this promised restoration. He changes "the heavens and the earth" as often as he sees fit for the attainment of his unchangeable purpose. But HE "is the same and his years shall not fail:" yea, "he shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Isa. xlii. 4.

DISCOURSE SEVENTH.

POLITICAL CHANGES—ADAMIC CONSTITUTION—PATRIARCHAL—MONARCHAL—NOAH'S PROPHECY—SHEM'S KINGDOM—NIMROD'S REBELLION—KINGDOM OF CHRIST.

"Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, yet once more signifieth the removing of those things that are shaken, as things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire."—HEB. xii. 26–29.

THE phrase "*heavens and earth*" as already shown is used figuratively to represent the physical and political condition of the world; and their "*passing away*" denotes a change in the same. It is separately used to signify sometimes the physical and sometimes the political condition. Its application to the former we have considered in our last, and purpose now to investigate its application to the latter; especially in relation to remarkable changes which have been or will be made in the government of the world. Our text evidently applies to political changes. The *first shaking* alludes to the giving of the Law on Mount Sinai, when the voice of God shook the whole policy of earthly government, by the promulgation of the Divine code, and the establishment of the Jewish Theocracy, the principles of which have tended to purify the political elements of society as thunder does the natural atmosphere. And the *second shaking* refers to the future dispensation of his glory, at the introduction of which he will not only shake the nations, but completely overthrow the political arrangements of this world, and subject the earth to his own righteous government, which

glorious polity is spoken of in vv. 22–24, as the Mount Zion—the heavenly Jerusalem—the innumerable company of angels—the general assembly and church of the first born—and God the judge of all—the spirits of just men made perfect, and Jesus the mediator of the new covenant—to which celestial hierarchy we shall come in the fulness of time. This promise insures the removal of the things shaken which denotes earthly empires and kingdoms; for the introduction of a glorious and heavenly kingdom which cannot be shaken: i. e., the kingdom of our Lord and Savior Jesus Christ, which in v. 28, is called "a kingdom which cannot be moved." Hence we perceive the political character of the shaking referred to.

Having shown in a former discourse that the kingdom forfeited by the transgressions of Adam, is according to the divine plan transferred to Christ, and will be given to him at his second advent, we have now to consider the changes which transpire in the government of the world from the deposition of the *first* Adam to the enthroning of the *second* Adam. For although as far as the affairs of providence are concerned they are, as before noticed, committed to invisible angelic ministration, until the time appointed of the Father for the setting up of the kingdom of his Son; yet there is also an ostensible government of the world given to men, which has passed through many hands, and assumed a variety of phases. "For the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will;" and in the disposing of these things he overules all for the furtherance of redemption.

—He knew
All schemes of moral government,—the good
And evil knew—condition—circumstance,
And final end he knew: surveyed them all
And infinite in goodness, chose the best,
Wherein the wrath of man his power restrains,
And issue all in universal praise.

During the antediluvian age, the form of government appears to have been patriarchal, or simply family government. A patriarch being one who governs by paternal right. Whether this extended to more than one generation is not mentioned, though in many cases it probably did. According to it the father of a family was its king or chief, and was a despot in his sphere. Each might gratify his lusts and passions without any restraint except such as he voluntarily assumed, or met with from others whose power might deter him. And as the tendencies of that age were to sensualism, the result would be a general forgetfulness of God, and contempt of his laws, leading to the most frightful excesses in crime. Frequent collisions would take place between these sovereigns of earth. Might and not right would triumph; the strong oppress the weak; producing that state of things described in the word of God, which says "the earth was filled with violence." There appears then to have been good reason for a change in the policy of the world at the time of the deluge; and hence we find that not only was the physical condition broken up, but the political was entirely revolutionized; and the patriarchal form was succeeded by the monarchal. The political heavens and earth were shaken and the fashion thereof was altered.

The ark contained the remnant of the righteous seed, saved from the wreck of the world. This remnant became the germ of the present age. The same tendencies however exist in human nature, for now, as before the deluge "the imaginations of man's heart are evil from his youth." But the physical condition of the earth was so altered as to give the most effective check to sinful propensities; and in due time a new basis was laid for its political economy to the same end. How long after the deluge ere the new form of government was established is not certainly known, but was probably some time after

the birth of Canaan the fourth son of Ham; who, as some suppose, may have been with his father, at the time his impious conduct brought upon himself and his posterity the curse of servitude; and furnished an occasion for the institution of the political economy of the age, wherein Shem, on account of his piety, was vested with the supreme authority, and Japhet was made his minister. This order of things we believe to be involved in the words of Noah found in Gen. ix. 25–27, and called his prophecy. "Cursed be Canaan; a servant of servants shall he be to his brethern. Blessed be the Lord God of Shem: and Canaan shall be his servant. God shall enlarge Japhet: and he shall dwell in the tents of Shem: and Canaan shall be his servant." Our exposition of this passage may at first glance appear strange, but a close examination will we think demonstrate its verity. Many of the prophecies are of such a general and comprehensive character, that they embrace, in their incipient, progressive and perfected stages, several phases of fulfilment. This is one of the kind. Bishop Newton in his dissertations on prophecy says, "Is not this a most extraordinary prophecy: a prophecy that was delivered near four thousand years ago, and yet has been fulfilling through the several periods of time to this day! It is both wonderful and instructive. It is the history of the world in epitome."

Noah, after the deluge, having turned husbandman, became acquainted with the vine, cultivated it and made wine. He drank of the wine being probably ignorant of its intoxicating properties. Under its effect he lay uncovered in his tent, and Ham, the father of Canaan, seeing him in this condition made sport of him and told his brethren without. But Shem and Japhet shocked at his impiety, and having the fear of God before their eyes, took a garment and laid it over their shoulders, and entering backwards they covered the nakedness of their father, for

whom they had a proper regard. "In consequence of this different behavior of his three sons, (says Newton) Noah, as a patriarch was enlightened and empowered to foretell the different fortunes of their families: for this prophecy relates not so much to themselves as to their posterity. He was not prompted by wine or resentment, for neither the one nor the other could infuse the knowledge of futurity or inspire him with the prescience of events, which happened hundreds, nay thousands of years afterwards. But God, willing to manifest his superintendence and government of the world, indued Noah with the spirit of prophecy, and enabled him, in some measure, to disclose the purposes of his providence towards the future race of mankind." Commentators generally coincide in this view, that the prophecy relates to the future condition of the posterity of the three brothers. Some restrict its application to the Canaanites in their subjection to Israel; while others extend it to the three races in general and all admit that it refers to their political condition in which one was to be in servitude to the others. But none seem to have apprehended its full import as significant of the Divine purpose in instituting a new political arrangement for the world after the deluge, and typical of the dominion of the great Descendent and Lord of Shem, who is the chief subject of the prediction, and to whom the government of the earth must ultimately be given. There are three particular phases in the fulfilment of this prophecy; 1st. The kingdom of Shem; 2d. The different political relations and fortunes of their families; since the decline of Shem's dynasty: 3d. The future glorious kingdom of Christ who is the Lord God of Shem.

It is evident that superiority was immediately conferred on Shem, who was chosen of God on account of his great piety, to exercise the supreme power in the government. Newton says, "God prefers Shem to his elder

brother as Jacob was afterwards preferred to Esau, and David to his elder brothers, to show that the order of grace is not always the same as the order of nature." But Japhet was not forgotten; on him was bestowed subordinate power and honor in the new administration; while Ham for his wickedness was subjected to their sway. And this was a political constitution worthy of God; for in it goodness and virtue were required as essential to honor, and every man was rewarded according to his works. It was a righteous government, tending to the advancement of piety and the suppression of vice. One in which the rulers were a terror to evil doers and a praise to them that did well. And since Shem was truly pious and his government just and good, he would be properly called MELCHISEDEK, i. e., King of righteousness or righteous King: for MELCHISEDEK is evidently an official title, belonging to some one of Noah's family who was divinely appointed as the sovereign or supreme ruler after the deluge. And no other answers to the character and office but Shem.

But such a government was not likely to continue undisturbed in this world, in which the contest still goes on between the serpent and the woman's seed, whose heel is often bruised by the wicked of the earth. So it happened in about one hundred years after the deluge, when the human race began to multiply and wickedness again revealed its enmity against the Divine rule. Nimrod, of the race of Ham, conspired against the government of Shem. The name Nimrod is derived from *Marad*, which signifies "*he rebelled.*" The Jerusalem Targum says, That he required men "to depart from the religion of Shem and cleave to the institutions of Nimrod." The Targum of Jonathan Ben Uzziel says, that, "from the foundation of the world none was ever found like Nimrod, powerful in hunting and in rebelling against the

Lord." (See A. Clarke. Com. in Loco.) Hence we have good authority for the position that Nimrod was the first to rebel against the government of Shem; and that he succeeded in his wicked designs the scriptures show. He had learned the use of weapons in the chase, and had probably a large band of hunters with him, and so became too formidable to the government of Shem, which cultivated only the arts of peace. It is not probable that Shem offered any but moral resistance to the measures of Nimrod, and finding that he had enlisted the people generally in his rebellion, he determined on leaving Chaldea, and accompanied by a few faithful adherents, emigrated westward, under divine direction, and founded a small religious dynasty in Palestine, which he called Salem, i. e., peace; inasmuch as here he expected to be unmolested by the rebels. Hence he was also called King of Salem, i. e., King of peace. This kingdom existed no longer than Shem lived, which was five hundred and two years after the deluge. It is not said what became of his people. They may have joined the retainers of Abraham, who at that time was regarded as a mighty prince in the land. It lasted long enough however to show the divine intention, and was an eminent type of Christ's Kingdom.

> "It was a plan of government divine,
> Scorned by the Babel builders of this world,
> But typical of future times, when God's
> Melchisedek shall reign o'er all the earth,
> And everlasting empire shall be his."

Meanwhile the scheme of Nimrod progressed, and a city and tower was commenced as the capital of this kingdom. It is probable that the tower was intended for idolatrous worship; but while it was in process of building, God suddenly confounded their language. Each seemed to mock his neighbor. The consternation which

ensued became general, and they fled from the work and called it Babel, or confusion. This event shook the empire of Nimrod to its centre, and divided and scattered his adherents. Ham, with some of his descendants, emigrated westward. Canaan and his family settled in Palestine and called it after his own name. Misraim settled Egypt, and others penetrated still farther into Africa. Whether Nimrod forsook his kingdom or not is not mentioned; but it soon fell into the hands of such of the children of Shem as had remained in Chaldea. And it is remarkable that although in a few instances the race of Ham have obtained great power and made some conquests over the descendants of the other brothers, their ascendency was of short duration, and they have generally been an inferior race, and held in subjection to the posterity of Shem and Japhet. The Canaanites were subdued and compelled to serve the Israelites. 2 Chron. viii. 7–9. And the better parts of Africa were successively subdued by the Romans, Saracens, and Turks, and the inhabitants reduced to a grievous state of vassalage, and live in wretchedness and barbarism. And how many millions of the poor negroes have been bought and sold like cattle and reduced to the most debasing and cruel servitude. This prophecy has then, notwithstanding the rebellion of Nimrod, been receiving a progressive fulfilment ever since. He gained nothing to his race by his rejection of Shem's government. But he lost much in the long run: for though under it their condition would have been one of servitude, it would have been comparatively a happy servitude under a wise and just administration. But the ambition of man leads him often to act on the principle of Milton's devil,

"Better to reign in hell, than serve in heaven."

Here then we see that the kingdoms of this world had their origin in rebellion against God, in rejection of a righteous government established on just principles: for to Babel they all owe their birth. And though headed by Nimrod of the race of Ham, yet the rebellion was participated in by the posterity of the other brothers also. The seeds of this rebellion were carried with them wherever they went, and were productive of like fruit.

> "Thence to different parts
> They went, and spread the Babel through the world.
> Hence states and kingdoms owe their origin;
> Hence all the southern bands, and northern hordes:
> To every land they went, but every where
> Were Babel builders still."

The kingdoms and governments of earth are founded on principles adverse to righteousness and peace. They are the body of the old serpent, the devil, and are filled with his spirit. In them he rules as the God of this age; the spirit that now worketh in the hearts of the disobedient. The world would not have God's righteous government, and so they have ever since groaned under the despotism of the wicked one. They refused the institutions of peace, and the demon of war has drenched the earth with their blood. They would not submit to the sceptre of true authority; and false authority has made them cringe at its feet and kiss its toes. The uprisings of the people against the tyrannies which oppress them and their efforts to establish republican governments, manifest their sense of the insupportableness of their burdens and their longings after a better condition, and bespeaks the dawning of a day of glorious liberty. It is not however to republican institutions that we look for this desirable consummation. The popular form of government is considered by many as a catholicon for all political evils: but though it may alleviate the pains for a

while, and subdue the symptoms of disease for a time, it cannot restore health. The malady assumes a new form and rages in the end with increased violence.

But the work of redemption still goes on. God has not abandoned his plan; though Adam proved unworthy of the trust, and Shem was too weak to maintain it against the encroachments of the sons of Belial: it shall be established and maintained when the second Adam—the Lord God of Shem shall come to reign over all the earth. The government of Shem was but a type of his. The phrase "And he shall dwell in the tents of Shem," seems to refer to the Lord God of Shem and not to Japhet; for, says Bishop Newton, "there is no other noun to govern the verbs in the period but GOD. There is no pronoun in the Hebrew, answering to the *he* which is inserted in our English translation, and the whole sentence would run thus, '*God will enlarge Japhet, and will dwell in the tents of Shem.*' And the Chaldee of Onkelos also thus paraphases it, '*And will make his glory to dwell in the tabernacles of Shem.*'" This was partly fulfilled when the *Sheckinah* or divine presence dwelt in the tabernacle between the cherubim—and also when the Lord God of Shem was made flesh and dwelt among us: but it waits its full accomplishment in the new heavens and new earth, when the "tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God, HIMSELF, shall be with them, and be their God." Rev. xxi. 1–3. The saints of God who are reckoned as the descendants of Shem shall then possess the kingdom; for they shall be made kings and priests unto God, and he will dwell with them. A numerous population of righteous subjects will answer to the character and enjoy the estate of Japhet in subordinate glory and enlargement; while his enemies who are the moral antitypes of Ham,

Canaan, and Nimrod will be subdued to his sway and made his footstool.

In short we may say in the language of Cunninghame, "The political destinies of this earth may be briefly embodied in the following propositions:—1st. All human Rule, Authority, and Power, which now exist, shall cease and be abolished. 2d. The Son of God is about to appear with his saints, and into their hands, all Rule, all Authority, and all Power are to be transferred. The stamp of fatuity and disappointment is, in the present day, put upon the schemes of worldly politicians; because they refuse to humble themselves and are trying to uphold that which is destined to perish, and is already under a process of judgment." Yes, my brethren, God has begun his great work in the earth; and he will be a consuming fire to the political heavens. The firmament is already in a glow—kingdoms are being dissolved like wax before the flame—the elements melt with fervent heat. The promise will soon be fulfilled, "yet once more, I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made," for a temporary purpose, "that those things which cannot be shaken may remain." The last great change will soon come, and the stone cut out of the mountain without hands shall smite the great image and reduce it to powder, and the winds shall carry it away as the dust of the summer threshing floor. The kingdom of Christ shall fill all the earth. That kingdom is promised to the saints. Let us therefore have grace, whereby we may serve God acceptably with reverence and godly fear, that when the fire shall devour up God's enemies round about, we may be found worthy to escape the things which come upon the earth and stand before the Son of man.

DISCOURSE EIGHTH.

PRIESTHOOD OF CHRIST.—ORDER OF MELCHISEDEK —DIVINE APPOINTMENT—NOT OF THE AARONIC ORDER—DURATION—DIGNITY—CHRIST A KING AND PRIEST.

For those priests were made without an oath; but this with an oath, by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedek.

HEB. vii. 21.

THE work of redemption comprises the reconciliation of the world to God, and is effected by the mediation of Christ, who gave himself a ransom for all men. Atonement was made necessary by transgression; for without the shedding of blood there is no remission of sins. In reconciling man to God, the mediator must satisfy the law and make it honorable, by showing its fitness and vindicating its claims. Hence the case of man required a high priest who was holy, harmless, undefiled, separate from sinners and made higher than the heavens. If man had not sinned, there had been no need of sacrifice or priest. The work of the priesthood is expiation and intercession, and involves the honor of God and the salvation of man. On a subject of such importance we cannot be indifferent. Here is the foundation of all our comfort and hope. Hence we desire to know all about the priesthood of Christ, that we may comprehend the ground of our confidence, and feel assured that he is able to save them to the uttermost that come to God by him. We wish to know what signification there is in those historical representations of priesthood which we meet with in scripture story. What mean the multitudinous victims whose blood has been shed in sacrifice by the ordinance of heaven? Is it that the Father of mercies delights in the

destruction of his creatures and feasts on their blood? Does he regale himself with the perfume of their torment? Are their groans music to his ears? Ah, no! There is significancy in these things worthy of his wisdom who ordains them. They are clad with an emblematical design of vast importance. In their typical import is revealed the apostle and High Priest of our profession Christ Jesus, who gave himself a sacrifice for the sin of the world, and thereby obtained eternal redemption for us.

Of the priesthood of Christ, that of Melchisedek is an illustrious type. It bears the closest similitude to the Great Antitype, and is worthy of special consideration. There are no accidental types or prophecies in the scriptures. They are all designed. Divine arrangement marks them all. Much is to be learned from them; and whatever obscurity lingers about them serves but to invite closer scrutiny and awaken special attention. Melchisedek was a type of Christ in his official capacity, and is therefore called by his official name and not by his personal name; and herein lies the solution of the difficulty arising from the terms used by Paul in his Epistle to the Hebrews, to set forth the typical similitude.

A brief historical account is given of Melchisedek in Gen. xiv. 18–20. When Abraham was returning from the slaughter of the kings it is said, "And Melchisedek King of Salem, brought forth bread and wine; and he was Priest of the Most High God. And he blessed him and said, Blessed be Abraham of the Most High God, possessor of heaven and earth; and blessed be the Most High God, which hath delivered thine enemies into thine hands: And he gave him tythes of all." The typical character of his priesthood is adduced in Ps. cx. 4, "The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchisedek." And the subject is fully discussed by the Apostle in the context. His

argument is designed to show that the Messiah, even Jesus, is a divinely constituted priest, although not of the order of Aaron; and he enlarges upon the excellency of his priesthood. It is supposable that the Jew, in attacking or objecting to Christianity would chiefly assail its priesthood and sacrifice, and pointing to the divinely constituted priesthood and sacrifice of Judaism, demand an equal if not superior authority for what would seem an innovation, designed to supersede the order of Aaron. The propriety of the demand is admitted, the question fairly met; and the supeperiority of our Lord's priesthood clearly established, not only as the substance of the Jewish symbols, which were but shadows of good things to come, but also as the antitype of an earlier and more excellent priesthood, according to that which is written, "Thou art a priest for ever after the order of Melchisedek."

In the antediluvian age the Patriarch was also the priest of his family; and after the flood Noah exercised this office, until the Patriarchal form of government gave place to the monarchial, in the constitution of which the king was invested with the sacerdotal functions. This would naturally result, even if there had been no special divine appointment; for kingdoms as well as families are bound to acknowledge the Supreme Being, and worship him; and the chief ruler would in the fitness of things be the proper person to offer sacrifice and perform other religious services for the people. Among the heathen anciently the chief magistrate was priest. It was so in Rome from the foundation of the city until the deposition of Tarquin the Proud, a period of 244 years. Now as I have already shown, Shem was divinely appointed the monarch of the world after the flood, to him therefore rightly belonged the sacerdotal office also. The constitution that made him king, made him priest. This appears from Paul's argument respecting Messiah's priesthood. Heb. v. 5, "So also

Christ glorified not himself to be made a high priest, but he that said to him, Thou art my Son, this day have I begotten thee," and this is adduced in Ps. ii. 7, as the decree by which he was made king: Hence the argument is, that by the same decree he was likewise constituted a priest. In like manner was Shem constituted both king and priest. In Shem, then, we have a king-priest, corresponding in character, office, and appointment with Melchisedek, and without doubt the same person. For we cannot admit that any other person could be divinely appointed a king-priest, during the life of Shem, since it would vitiate his appointment. But if Melchisedek were any other than Shem, then there would have been two contemporary king-priests of the Most High God, which is inadmissible. Consequently Shem is the Melchisedek of the Bible. Melchisedek being an official title, and Shem the proper name. We now come to consider the points of similitude between Melchisedek and Christ.

I. Divine Appointment.—This is a first principle. Paul admits that no one can take this honor on himself, or assume its functions, except he be divinely appointed. For what confidence could be placed in the ministrations of a self-made priest? What hope of acceptance with God through the mediation of an impostor or usurper? Hence the importance of knowing that Christ is a priest by Divine right, "called of God as was Aaron." Now we see that Jesus belonged to another tribe of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. Our Lord then could not be a priest by the Levitical law, and the question arises, How is he then a priest? The apostle answers this by showing from Ps. cx. 4, that Christ "is called of God to be a high priest after the order of Melchisedek." The Jew could not deny the authority quoted, nor dispute its appli-

cation to the Messiah. And as Melchizedec was a divinely constituted priest, so also was Jesus. The term *Christ* which signifies the *anointed*, relates not only to his consecration as king, but also as priest. He is therefore anointed of the Father a high priest over the house of God—a mediator between God and man, consecrated for evermore.

II. Distinction from the Order of Aaron.—Melchisedek had nothing to do with the Levitical priesthood. The law relating to it would have excluded him, had he lived in that dispensation; for it required that such as were made priests should prove their descent from Aaron by the genealogical tables or records; as we learn from Neh. vii. 64, "These (children of Hebaiah) sought their register among them that were recorded by genealogy, but it was not found, therefore were they as polluted, put from the priesthood." These registers were probably kept in a manner similar to those found in some family Bibles, having several columns, in which were severally recorded the names of the individual, and of his father and mother, together with the time of his birth and death. If Melcshiedek were of the order of Aaron these records would show it. His name and the names of his parents, together with a record of his birth and death would be found there. But on an examination of the register they are not found. Hence, genealogically, so far as the Levitical register is concerned, he is said to be "without father, without mother, without descent (ἀγενεαλόγητος, *without genealogy*) having neither beginning of days nor end of life." It is not by this mode of speech intended to assert that he was a self-existent and eternal being, or any other than a man, or that he had not parents, or that he was not born, or that he did not die. The terms relate to the items of the register and amount to no more than an affirmation that neither his name, nor

that of father or mother, nor the time of his birth or death, are to be found in the register. His descent is not reckoned from the sons of Levi; consequently he could not be a priest by that law. His priesthood was distinct from that of Aaron. And so also is the priesthood of Christ, who is made a priest after the order of Melchisedek and not after the order of Aaron. Our Lord was therefore a priest, though not of the tribe of Levi or the family of Aaron. His priesthood being of a different order. This is what Paul proves, and thus meets and overthrows the objection to Christ's priesthood founded upon the Levitical law. It is true that the Levitical priesthood was typical of our Lord's priesthood to the extent of its signification, but did not furnish a perfect similitude as will appear from a consideration of the remaining particulars of correspondence between the priesthood of Melchisedek and that of Christ.

III. DURATION. Of Melchisedek it is said, that being made like unto the Son of God," he "*abideth* a priest *continually;*" and again "*it is witnessed that he liveth.*" And MESSIAH is made a priest *for ever* after the order of Melchisedek. The meaning and application of these terms will make the sense of the passage apparent to all. *For ever* does not in itself signify unending duration, but duration parallel with an age or term of years. It is frequently applied by the sacred writers to periods of unequal length, but always imports the completion of the period referred to. As in Deut. xv. 17, it is said that the servant who had his ears bored should serve his master *for ever*, i. e. until the year of Jubilee, when he and his wife and children should go out free. And in Exod. xii. 14, when the passover is to be observed as an ordinance *for ever*, i. e. during the Jewish dispensation. It is also applied to the Levitical priesthood in Exod. xl. 15, as continuing throughout their generations as an everlasting

priesthood. In its application to the priesthood of Melchisedek and Christ it has the same signification. It means the entire dispensation. And although the dispensation of Melchisedek's priesthood was much shorter in duration than that of the Levitical, yet there is an important distinction to be observed between them and in which consists the typical similitude now under consideration. It is this, Melchisedek was the priest of his entire dispensation. There was no succession of persons in his priesthood. It began and ended with himself. Hence it is said, "he abideth a priest continually," i. e. during the whole period. And it is witnessed that he lived in the days of Abraham, who paid tythes to him above 400 years after his appointment to the office. But it was not so with the order of Aaron; for, "they truly were many priests; because they were not suffered to continue by reason of death." There was a succession of persons in the office. None continued during the whole dispensation Hence they are called "*men that die*," and are constituted or made priests "*after the law of a carnal commandment*," which contemplated the death of one and the succession of another. Now Christ was made a priest *for ever* after the order of Melchisedek. He has no successor in his priesthood. He is the alpha and omega of his dispensation. His priesthood began as soon as sacrifice and mediation were made necessary by the sin of man, and continues until he shall have reconciled all things unto God by the blood of his cross. Thus Christ is made a priest "*after the power of an endless life*," which signifies in its application to Melchisedek, a life perpetuated through the entire dispensation, and in relation to Jesus unending duration, for he "*because he endureth ever hath an unchangeable priesthood*," and is able to save them to the uttermost who come to God by him, seeing he *ever liveth* to make intercession for them." For

the law of the Levitical priesthood "made men priests who had infirmity and must die; but the words of the oath, which was since the law, maketh the Son who is *consecrated for evermore.*"

IV. DIGNITY. Melchisedek was a king-priest. Being first by interpretation king of Righteousness, and afterwards king of Salem (Melchi-Salem) which is king of peace. None of the Aaronic order were kings. In the Jewish theocracy the regal and sacerdotal offices were separated. This was done probably because of the corrupting influences of worldly power and grandeur on the mind of man, and to insure more holiness in those whose office it was to draw nigh to God and minister in holy things. And in the present state of the world it is undoubtedly best that they should be separate, but under a perfectly righteous administration they would mutually contribute to render each other effective by union in the same person. The king-priest possesses sanctity and power. Herein consisted the superiority of Melchisedek's preisthood over that of Aaron. His was a royal priesthood and the Apostle calls upon us to consider his greatness to whom even the patriarch Abraham gave tythes in acknowledgment of his superiority. "For he received tythes of Abraham, and blessed him that had the promises; and beyond all contradiction the less is blessed of the better." Such was Melchisedek the king and priest of the only community ever established in this world as a type of the peaceful kingdom of the Son of God. And however sad the venerable Melchisedek felt as he found it fading away from a neglectful world, he must have experienced, when he blessed Abraham, as the progenitor of the great antitype who shall come and reign in righteousness for ever, some of the rapture afterwards felt by good old Simeon when he took the child Jesus in his arms and said, "Lord now lettest thou thy servant depart

in peace for mine eyes have seen thy salvation." After the same similitude is Jesus Christ a king-priest." And he is first also king of Righteousness as is written in Jer. xxiii. 5, 6, "Behold the days come saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Christ is also our Melchi-salem or king of peace. For his govvernment shall be a peaceful government. Ps. lxxi. 7, "In his days shall the righteous flourish, and abundance of PEACE, so long as the moon endureth." But there may be reference here to the capital of his kingdom. Melchisedek called it SALEM. Abraham afterwards called it JEHOVAH-JIREH: whence it has received the appellation JERUSALEM, a compound of JIREH and SALEM, signifying the VISION OF PEACE or *peace shall be seen there.* And it is destined to be the metropolis of the redeemed earth, when Jerusalem shall be the throne of the Lord. Isa. xxiv. 23, "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously."

But it may be asked, will not mediation cease and Christ divest himself of the sacerdotal office when he comes to reign? We answer, no. For then his sacrifice and mediation will acquire new force from his glorious presence and power; and the ministrations of his glorified saints, who shall be made kings and priests with him in his kingdom. We learn from Jer. xxiii. 5, that Christ is the righteous BRANCH OF DAVID. And in Zech. vi. 12, 13, it is said, "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD; Even he shall build the temple of

the Lord, and he shall bear the glory, and shall sit and rule upon his throne; and he shall be *a priest upon his throne;* and the counsel of peace shall be between them both." This prediction is of like import with 2 Sam. vii. 13, where it is said of David's promised seed, "He shall build a house for my name, and I will establish the throne of his kingdom for ever," which unquestionably refers to Christ. And since the saints are to be made kings and priests in that dispensation, Christ must be so, for they are to be made like him. It is evident, then, that the kingdom of our Lord will be a mediatorial dispensation, in which he and his saints will reign over the nations, to the end that they all may be subjected to his government and reconciled to God by his blood. Therefore he will sustain his priestly office in union with his regal power and state after the similitude of Melchisedek, and employ his saints as kings to execute his laws, and as priests in ministering his grace to the subjects of his government.

But let us turn to Ps. cx. Here we find in this sublime prophecy the royalty and priesthood of the Messiah set forth in blended majesty and mercy, subduing and reconciling all things unto God. The scene begins with the exaltation of Christ, after he had once suffered for sin. "The LORD said unto my Lord, Sit thou at my right hand till I make thine enemies thy footstool." Then anticipating the result of this present dispensation, he speaks of his future reign, when "the Lord shall send the rod of his strength out of Zion; and he shall rule in the midst of his enemies," who being made willing in the day of his power, shall become the obedient subjects of his kingdom: for instead of "*the beauty of holiness*," many manuscripts and printed copies, as Clarke tells us, have "*the mountain of holiness*," which is the symbol of Christ's kingdom. This kingdom shall, in its renewing and hallowing influences upon the world, be as "the dew from the womb

of the morning." Then follows the oath by which Messiah's priesthood is confirmed in conjunction with his regal state. "The Lord hath sworn and will not repent," a form of expression which imports its certainty and perpetuity. For when God uses an oath it is to show the immutability of his counsel. It cannot be changed or frustrated. "Thou art a priest for ever after the order of Melchisedek." He "is here inducted into the highest honor regal and sacerdotal, with the promise of a most flourishing kingdom, founded in Zion, but extending every where, till every enemy should be subdued." (*Clarke.*) "Yea, all kings shall fall down before him; all nations shall serve him," &c. Ps. lxxii. 11–15.

Melchisedek was an eminent type of Christ. His regal and sacerdotal character has never received its full exemplification, and never will upon earth, till "the priest of the Most High God," even Jesus Christ shall come and take his royal throne and be a priest upon his throne. "When Salem shall be his tabernacle, and his dwelling-place in Zion." And this shall come to pass. "A priest upon his throne is the very character which Anti-Christ has assumed and endeavors to maintain: but it belongs exclusively to Christ who is the great antitype of Melchisedek, and shall reign over all the earth. He is now within the vail; but he shall come forth and in the vestments of righteousness and salvation assume his throne in Jerusalem. Then he will complete the fulfilment of the typical similitude and as king of righteousness and king of Salem exercise his sovereign power in subduing all the earth to his government; and as priest of the most high God reconcile all things to God by the blood of his cross. In this glorious work the saints of all antecedent ages shall be associated with him; being made kings and priests in his kingdom for ever.

DISCOURSE NINTH.

THE COVENANT OF PROMISE—ITS NATURE—ITS HEIRS—ITS FULFILMENT.

For the promise that he should be the heir of the world, was not to Abraham and to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void and the promise made of none effect. Because the Law worketh wrath: for where no law is, there is no transgression Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law; but to that also which is of the faith of Abraham, who is the father of us all (as it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead and calleth those things which be not as though they were.—Rom. iv. 13–17.

In the discourse on the general scheme of prophecy, I briefly referred to the calling of Abraham, as an occasion on which God had disclosed his purposes of grace towards man, more fully than at any former period; and as furnishing one feature of the grand outline of the Divine plan. My remarks on the subject in that connection were necessarily limited to a bare statement of its leading points. It is however worthy of particular consideration, as it contains a clue to the proper understanding of many of those exceeding great and precious promises of scripture; and is so closely interwoven with the whole system of redemption that without acquaintance with it, no one can clearly comprehend "what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. To the covenant of God made with Abraham and afterwards confirmed with Isaac and Jacob, Paul refers in Eph. ii. 12, as the "Covenants of promise," in which alone we can

have hope of salvation and peace with God. Hence in Luke i. 67–73, Zacharias, by the spirit spake of Christ as coming "to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham." And Paul sets this matter in clear light by informing us that the Abrahamic covenant, so far from being abrogated by the Mosaiac law, still remains in full force and virtue, and is that under which we now are. For he says in Gal. iii. 17, "that the covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." The document by which salvation is secured to man was signed and sealed in the days of the father of the faithful, but lay in a measure inefficient until after the death of Christ. "For a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth." Heb. ix. 17. It is also called a *new* covenant, for though it was given so long before, yet because designed to be perpetual it was not ratified until Christ came and confirmed it by his blood: while the Mosaic covenant which was given four hundred and thirty years after, being intended only for a temporary purpose, was ratified at once and soon *waxed old and vanished away.* For that which is ephemeral soon decays and becomes *old*, but that which is perpetual continues for ever *new.* In the text we have a concise statement of this covenant. It is here termed the PROMISE; and a glorious promise it is,—yea, the sum of all the promises. It includes them all. Let us consider

I. ITS NATURE. "For the promise that *he should be the heir of the world.*" The word κοσμος here rendered *world*, signifies *order, ornament, decoration.* It is so employed in 1 Peter iii. 3, where speaking of the manner in which pious females should commend themselves he

says, "Whose adorning (κοσμος) let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel." Pythagoras was the first who appropriated the term to the system of the universe, because of the admirable regularity and beauty discoverable therein. It is used in 2 Pet. iii. 6, to represent the external condition of the earth, its furniture, productions, and inhabitants, all of which were destroyed with the flood; "whereby the *world* that then was being overflowed with water, perished." All that constitutes the adornment of the earth physically or artificially as well as its moral and political arrangements is included in the term WORLD. It is therefore very comprehensive and embraces, according to the covenant,

1. *The land of Canaan as a special grant.* God called Abraham to leave his native country and go into a land which he should after receive for an inheritance. He obeyed. And when he arrived in Canaan, the Lord appeared to him and said, "Unto thy seed will I give this land," Gen. xxi. 7, and again, "Lift up thine eyes and look from the place where thou art, northward and southward, and eastward and westward: for all the land which thou seest, to thee will I give it and to thy seed for ever; and I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it: for I will give it to thee." Gen. xiii. 14–17. And Paul says, "By faith he sojourned in the *land of promise*, as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise." Heb. xi. 9. The land of Canaan then is a special grant included in the covenant.

2. *The whole earth.* This is implied in what God said in Gen. xvii. 18, "That Abraham shall surely become a

great and mighty nation, and all the nations of the earth shall be blessed in him." The territory of all nations is the whole earth. But when the earth shall be inherited by Abraham and his seed, it will be in an improved condition. Redeemed from the curse under which it now groans, there shall be no more sterility and blight, unwholesome fruit and pestilential air. It shall be restored to its original salubrity and fruitfulness. The wilderness shall blossom as the rose, and deserts yield abundant crops. The earth shall be an Eden, and Canaan will be a garden in the midst of it. The tree of life shall be there with its monthly fruit and its healing leaves. It will be emphatically a *new* earth. But not only its physical condition will be changed, it will be under other and better moral and political institutions. Iniquity will no longer usurp the throne of justice. The administration will be perfectly just and righteous. Oppression shall no longer tread down the poor. Nor shall war stain the earth with the blood of its victims. The earth shall be filled with the knowledge of the Lord, and peace, joy, and contentment reign in every breast. For then earth's rightful heirs shall take the kingdom and possess it forever. The term *world*, (κοσμος, *adornment*,) may then be truly applied to the inheritance of the saints, for, in that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And the Lord shall create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." Isa. iv. 2–5.

II. Its Heirs. The promise is "*to Abraham and to his seed.*" To our first parents after the fall, God revealed his purpose of redemption by the SEED of the woman who should bruise the serpent's head: a purpose

embracing all mankind and insuring, in positive and unconditional terms, their final recovery from the penalty of the official transgression of the first Adam in his representative character. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. But in the promise to Abraham and to his seed we have a special grant, comprised in the general promise, importing a peculiar and exalted condition of greatness and glory to him and to his seed, who are hence termed the elect of God. But this does not interfere with or prevent the accomplishment of the general plan, but is intended to facilitate and complete it, through their instrumentality, as elect and qualified agencies. It should therefore be kept in mind that the covenant with Abraham and his seed does not vitiate, but rather confirms the covenant with Adam and all his posterity: for God "is the Savior of *all men*, ESPECIALLY of *them that believe*." 1 Tim. iv. 10.

It is also to be observed that the covenant with Abraham having been made prior to the giving of the law, and being confirmed by the oath of God, could not be set aside by the law: therefore the inheritance is not through the righteousness of the law: but through that which is by faith in the promise. For if they were made heirs by the law, or on condition of its righteousness, then faith is useless and may be compared to a city sacked by its foes; and the promise, like a dilapidated building falls in ruins. For the law, convincing those under it of sin, revealed nothing but wrath, thus driving them from a vain dependence upon their own righteousness, to rely only on that which is by faith in the promise which went before. Hence it is of faith that it might be by grace and made sure to all the seed of promise: not to that which is of the law only, or of natural descent, but to that also which is of the faith of Abraham who is the father of us all. Here we find that, besides Christ who is pre-eminently Abraham's

SEED, there are two classes or kinds of seed embraced in the promise, one by natural descent, and the other by faith.

1. *The natural seed of promise.* As Isaac in opposition to Ishmael, for Ishmael was born after the flesh, or according to a carnal policy suggested by Sarah in her unbelief but Isaac was by promise: and in Isaac shall thy seed be called. Isaac was a natural descendant as well as Ishmael, but he was the promised seed, and with him and his posterity God confirmed the covenant made with Abraham. Gen. xvii. 18–21. So also we have Jacob in opposition to Esau, for Esau sold his birthright to Jacob, and God foreseeing this rejected him and elected Jacob, saying to Rebecca before the children were born, "The elder shall serve the younger:" from which we learn that Jacob as the promised seed according to the election of grace, though younger than Esau, was yet the heir of the blessing, and Esau the elder is made subject to the younger. And the descendants of Jacob, including the twelve tribes, are the natural seed of promise and heirs according to the covenant: for the gifts and callings of God are without repentance or change. He cannot be deceived; his foreknowledge is perfect and his purposes immutable.

2. *The promised seed of faith.* "Know ye therefore," saith Paul in Gal. iii. 7–29, "that they which are of faith, the same are the children of Abraham. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." All believers in the promise of God whose faith like that of Abraham leads them to seek a better and a heavenly country are counted for a seed. The heirs, then, are,

1. CHRIST, who is pre-eminently the SEED of Abraham, and who by divine right as the SON OF GOD is the "*appointed heir of all things.*" To whom in Ps. ii. 8, it is

said "Ask of me and I will give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession." And in Ps. lxxxii. 8, "Arise O God, judge the earth; for thou shalt inherit all nations." And Canaan is called Immanuel's land as it has been once the theatre of his humiliation and sufferings for the redemption of the world, and shall be the theatre of his exaltation and glory as KING of kings and LORD of lords, for the governing of the world. And it is through Christ that the inheritance is made sure to Abraham and all his seed.

2. ABRAHAM. "*I will give it to thee.*" Gen. xiii. 7. Thus God promised to give it to Abraham, himself, personally: but this promise was not fulfilled to him in the days of his pilgrimage, as Stephen says in Acts vii. 5, "And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." But it shall be fulfilled to him, and to Isaac and Jacob, to whom God also gave it by personal grant, as he said to Moses in Ex. vi. 3, 4, "And I appeared unto Abraham, unto Isaac and unto Jacob, and I have also established my covenant with THEM, *to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.*" And in Ps. cv. 8–11, it is said "He hath remembered his covenant for ever, the word which he commanded to a thousand generations, which covenant he made with Abraham, and his oath with Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, *Unto thee will I give the land of Canaan, the lot of your inheritance.*" What can be more positive than these personal grants? What more sure of accomplishment than a covenant which God declares he will never forget? a promise which awaits its fulfilment even to a thousand generations?

3. *The seed of faith or believers in Christ.* That they

are heirs of the same promise is frequently stated in the divine word; "for they that be of faith are blessed with faithful Abraham." Therefore it is written, Ps. xxxvii. 9–11, "For evil doers shall be cut off; but they that wait upon the Lord shall inherit the earth; For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be; but the meek shall inherit the earth; and shall delight themselves in the abundance of peace." And Jesus says in Matt. v. 5, Blessed are the meek for they shall inherit the earth. And Paul says, Gal. iii. 29, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." What promise? surely the promise to Abraham and to his seed that they should inherit the world.

4. *The natural seed by promise.* To these there has been a partial fulfilment of the promise in the former possession of the land: but this was only a pledge of their final inheritance in the latter days. Hence in Isa. lxiii. 17, 18, reference is made to it in these terms, "Return (O Lord) for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while. Our adversaries have trodden down thy sanctuary." And in Jer. xii. 14, 15, it is written, "Thus saith the Lord against all my evil neighbors, that touch the inheritance which I have caused my people Israel to inherit. Behold I will pluck them out of their land, and pluck out of the house of Judah from among them. And it shall come to pass, after that I have plucked them out, I will return and have compassion on them, and will bring them again every man to his heritage, and every man to his land." So also, Isa. lxv. 9, "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there." And in Ezek. xlvii. 14, where the borders of the land are defined

according to the twelve tribes God says, "And ye shall inherit it, one as well as another; concerning the which I lifted up my hand to give it to your fathers; and this land shall fall to you for an inheritance."

III. Its Fulfilment. The time is yet future. The promise yet remains to be fulfilled. The day of the Lord is not yet; but it will come and the promised grace shall be manifested when "the Lord shall dwell in the midst of the children of Israel for ever," Ezek. iv. 3–7. "Sing and rejoice, O daughter of Zion: for lo I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee. And the Lord shall *inherit Judah* his portion in the holy land, and shall *choose Jerusalem* again." Zech. ii. 10, 12. Then shall Christ inherit all nations; and all the ends of the earth shall see the salvation of our God.

Of the ancient believers it is said in Heb. xi. 13, "These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth." Hence they looked for a future possession of the earth, and their faith anticipated as necessary thereto, the resurrection from the dead: for Abraham believed in God who quickeneth the dead, and calleth the things that be not as though they were. Abraham died in the faith that God would give him that land for an inheritance, he must therefore have believed that God would raise him from the dead to inherit it. And every one who believes in the promise as confirmed in Christ must believe in the resurrection also; for it will be necessary to the fulfilment of the promise, to all who die in faith, that they be raised up again. Hence Paul says in Acts xxvi. 6–8, "And now I stand and am judged for the hope of the promise

made of God unto our fathers. Unto which promise our twelve tribes, instantly serving God day and night hope to come. Why should it be thought a thing incredible with you that God should raise the dead?" Paul believed that God would raise the dead that he might fulfil his promise to his faithful people. And when the Sadducees who denied the resurrection, and by consequence rejected the hope Paul speaks of, proposed to Christ the case of the woman who had seven husbands, demanding whose wife shall she be in the resurrection? Our Lord exposed their error by affirming that they which are counted worthy to obtain that world and the resurrection out of the dead neither marry nor are given in marriage, but are as the angels in heaven, and shows that the inheritance of that world is to be attained by the children of THE resurrection, who being redeemed to God by the blood of the lamb, out of every kindred, and tongue, and people, and nation, and being made unto God kings and priests shall reign on the earth.

To this event we refer the prophecy of Ezek. xxxvii. 1–14, wherein the Lord assures his people of their resurrection from their graves, that they may receive the fulfilment of the covenant in their inheriting the land of promise. The people generally expected the Messiah to come and that the promise to Abraham would be fulfilled under his administration, and that those who should then live would enjoy great blessedness and length of days; but they appear to have been somewhat skeptical in relation to the resurrection of the dead, and their participation in the benefits of Messiah's reign. Hence they are represented as saying, v. 11, "Our bones are dried, and our hope is lost; we are cut off for our parents." But God to cure this skepticism gave to Ezekiel a vision wherein the house of Israel is symbolically represented by a multitude of dry bones in a valley, the symbol of their

graves. And shows by the resurrection of these dry bones to life, that he will bring up his people out of their graves to inherit the land. "Then ye shall know that I the Lord have spoken it and performed it, saith the Lord."

The restoration of the natural seed to the land is predicted by the prophets generally. One selection is sufficient. In Ezek. xxxvii. 21–28, God says, "Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them to their own land. And they shall dwell in the land that I have given to Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and their children's children for ever. Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them, yea, I will be their God, and they shall be my people: and the heathen (gentiles) shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for evermore." That this prediction yet remains to be fulfilled is as certain as that it relates to the natural seed of Abraham, than which nothing is plainer. It needs no comment.

The promise then to Abraham and his seed, opens before us the Millennial dispensation, in which the Lord Jesus shall reign in Jerusalem and before his ancients gloriously: when Abraham and Isaac and Jacob with all the prophets and all true believers of every age shall sit down together in the kingdom of God, being glorified together with Christ and made partakers of the honor of his kingdom; and as kings and priests shall dispense to the nations of earth the righteous laws and merciful provisions of a better dispensation. When the Jews or natural Israel shall be restored to their own land, and under Christ

and his saints be made a subordinate means of blessedness to all people. Under such a government the nations will live in peace and beating their swords into ploughshares and their spears into pruning hooks, learn war no more. Then shall the triumphant song of the sweet singer of Israel be realized in all its prophetical import.

O clap your hands, all ye people
Shout unto God with a voice of triumph.
For the LORD most high is terrible;
He is a great King over all the earth.
He shall subdue the people under us,
And the nations under our feet.
He shall choose our inheritance for us,
The excellency of Jacob whom he loved. (Selah.)
God is gone up with a shout,
The LORD with the sound of a trumpet.
Sing praises to God, sing praises;
Sing praises unto our king, sing praises.
For God is the King of all the earth;
Sing ye praises with understanding.
God reigneth over the heathen:
God sitteth upon the throne of his holiness.
The princes of the people are gathered together,
Even the people of the God of Abraham:
For the shields of the earth belong unto God:
He is greatly exalted. Ps. xlvii.

What a glorious era! Do you wish to share in that triumph? Do you desire to sing that song? See to it that you belong to Christ, that you believe in and obey him, that you may be one of Abraham's seed and an heir of the promised blessing. See to it that you be not an Ishmael, a mere professor of religion. A man of the world under the name of a Christian—a son of the bond woman and not of the free. For unless you are one of those who are born not of the flesh nor of the will of man but begotten by the spirit of promise, you cannot be an

heir of Abraham. And beware also that you be not like Esau, who profanely sold his birthright for a mess of pottage. You may sell yours for some earthly and sensual object. There is a fearful possibility of making earthly goods your chief pursuit, and bartering away your heavenly inheritance for filthy lucre. This world spreads her allurements around you and tempts you to give up your hope in Christ. And perhaps there never was a time of greater danger to the Christian than now when iniquity abounds and the love of many is growing cold. Take heed lest your hearts be overcharged with surfeiting and drunkenness and the cares of this life and so that day come upon you as a thief: for when once the master of the house is risen up and ye begin to stand without and to knock, saying, Open unto us, he from within shall answer and say, I know you not. Depart from me, ye workers of iniquity. For Esau, when he would have inherited the blessing, was rejected: for he found no place for repentance; though he sought it carefully with tears. Alarming thought! that careless soul by neglect of the means of grace and contempt of divine ordinances is making salvation impossible! that worldly spirit in laying up treasure upon this earth is selling a title to an incorruptible inheritance hereafter! Wherefore be ye followers of God, as dear children; and walk in love, as Christ also hath loved us and hath given himself for us. But fornication and all uncleanness or covetousness; let it not be once named among you as becometh saints. Neither filthiness nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God.

DISCOURSE TENTH.

THE KINGDOM OF CHRIST THE SON OF DAVID.—DAVIDIC COVENANT—THE SON OF DAVID—THE KINGDOM—ITS RESTORATION—EXTENT—CHARACTER.

And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.—LUKE i. 30–33.

THE government of Israel was a theocracy. It was founded by the Almighty. God was the lawgiver and king. All the laws, civil and religious, were of divine enactment,—all the officers were of divine appointment. The polity originated in the wisdom of God, and was adapted to the condition, character, and destiny of the people whom he had chosen for his own inheritance. Moses was selected as the first leader and commander of the hosts of God, then Joshua; and after their settlement in the land of Canaan, he gave them judges until Samuel the prophet. At the close of his administration they desired a king. This was a virtual rejection of God as appears from 1 Sam. viii. 7, "And the Lord said unto Samuel, Hearken unto the people in all that they say unto thee, for they have not rejected *thee*, but they have rejected ME, that *I should not reign over them.* Then God raised up Saul to be their king; yet he did not cast them off because they had rejected him; but adapting the laws to the new arrangement, he made their king subordinate to himself, their rightful sovereign. Saul was disobedient, and God

rejected him, and chose David the son of Jesse in his place, who in relation to the affairs of the kingdom is called a man after God's own heart, because he would fulfil all his pleasure in the administration of the government.

With David God made a covenant to establish the kingdom perpetually in his family, as he says, Ps. lxxxix. 3, 4, "I have made a covenant with my chosen, I have sworn unto David, my servant, Thy seed will I establish for ever, and build up thy throne to all generations." The transaction here referred to may be found in 2 Sam. vii. and 1 Chron. xvii. where we learn that when David was established in the kingdom over all Israel, he was deeply affected by the thought that he was dwelling in a house of cedars, while the ark of God was only sheltered by a tent. And he designed building a temple for the Lord. But Nathan, the prophet, was commanded to tell him that it was not the will of God that he should build a house for him; that he had taken him from the sheep-cote to make him king over Israel, and had greatly prospered him, and made him a great name in the earth, yet this was but a beginning of what he would do, and adds, "Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning and since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore, I tell thee, that the Lord will build thee a house. And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee which shall be of thy sons; and I will establish his kingdom. And he shall build me a house, and I will establish his throne for ever. I will be his FATHER and he shall be my SON: and I will not take my mercy away from him, as I took it from him that was before thee:

But I will settle him in my house and in my kingdom for ever: and his throne shall be established for evermore." The perpetuity of this covenant is set forth in Jer. xxxiii. 20, 21, "Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." And again in Ps. lxxxix. 34–37, "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." This covenant, then, remains in full force, and God is pledged by his oath to place a son of David on the throne of his kingdom, and settle him in it for ever.

But who is this son of David? It certainly was not Solomon, nor any other who has heretofore occupied the throne of David, for they are all dead, the kingdom is overthrown, the crown is profaned, the tabernacle of David is in ruins, and the place of his throne is trodden by the gentile foot. It appears that David was surprised and overwhelmed with the contemplation of the wonderful person in whom the covenant should be fulfilled; and therefore exclaimed, "And is this the manner of man? O Lord God!" or as some render it, "And what manner of man is this, O Lord God!" But Dr. A. Clarke says that literally translated it is "AND THIS IS THE LAW OF THE MAN OR OF THE ADAM;" meaning the second Adam, the seed of the woman who should bruise the serpent's head. And he thus renders 1 Chron. xvii. 17, "And thou hast regarded me according to the order of THE ADAM THAT IS FUTURE, or THE MAN THAT IS FROM ABOVE," for he says the word here rendered in the English Bible "*high estate*,"

very remarkably signifies *hereafter* as to time; and "*from above*," as to place. And Paul says "THE SECOND MAN," of whom the first Adam was a figure, "IS THE LORD FROM HEAVEN." 1 Cor. xv. 47. On this occasion it seems David first learned that the Messiah should be of the fruit of his loins, and inherit his throne. And this furnishes the foundation of most of his Psalms in which he celebrates the glory and blessedness of the kingdom here promised. It is also evident that he did not expect this to be fulfilled in any of his immediate successors, for he says, "Thou hast also spoken of thy servant's house for a great while to come." Without doubt, then, the son of David here referred to is no other than Jesus, who is also the Son of God; and Paul in Heb. i. 5, quotes 1 Chron. xvii. 13, "I will be to him a Father and he shall be my Son," as applicable to Jesus Christ and to no other, not even to angels. And though in the parallel place in 2 Sam. vii. 14, it is added "If he commit iniquity, &c.," which is seemingly inapplicable to the Son of God who knew no sin; yet this difficulty is not only obviated by the translation which Dr. Clarke adopts as the true one, but its applicability to the Son of God is unquestionably established, for he says that literally rendered it is "I will be his Father, and he shall be my Son; EVEN IN HIS SUFFERINGS FOR INIQUITY, I shall chasten him with the rod of men (due to men) and with the stripes of (due to) the children of Adam." And this agrees with what is written in Isa. liii. 5, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him: and with his stripes we are healed." Hence too David seems to have understood that this Son of his should first suffer for sin; for as Peter says, Acts ii. 30, 31, "Being a prophet and knowing that God had sworn with an oath, to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit

on his throne ; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

Who, then but JESUS can be this Son of David? His mother Mary the daughter of Heli of the main branch or stem of the family, was heiress of the throne of David, in default of male issue ; and she was espoused to Joseph son of Jacob of the next lateral branch, so that both by his mother Mary of whom he was born, and by Joseph to whom he was *legally* a son, Jesus is the indisputable heir of David's throne. He is, too, the Son of God, and is thus spoken of in Isa. ix. 6, 7, "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, the Mighty God, the Father of the everlasting age, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." He is the only begotten of the Father, and was made flesh and dwelt among us for a time until he made atonement for sin, and then he ascended to the throne of God and sat down on the right hand of the majesty on high ; henceforth expecting till his enemies be made his footstool. Hence also David in spirit calleth him Lord, Ps. cv. 1, "The Lord said unto my Lord, Sit thou at my right hand till I make thine enemies thy footstool." And so in him shall the covenant be fulfilled, "Moreover I will subdue all thine enemies," for all things must be subdued unto the SON. We see, then, that JESUS is that Son of David, and in despite of the humility of his condition when first he came, we exclaim with Nathaniel, "Rabboni! thou art the Son of God; thou art the king of Israel."

But we must now inquire into the nature of his kingdom. Will it be a great and glorious *reality ;*—an ostensible government, with its substantial polity, officers, subjects, territory, a dominion yet future and to be established on this earth, in which the Son of David will obtain the throne of Israel, and reign personally over the house of Jacob, as really as did David or Solomon; according to the palpable and literal representations of the word of prophecy? Or is it an *ideal* sovereignty of a spiritual character only, already introduced into the world and *secretly* and *invisibly* extending itself by means of the gospel over the hearts and lives of mankind; according to an allegorical and mystical interpretation of scripture, which reduces the whole to an imaginary and fanciful representation of the gospel dispensation? Abiding by the grammatical construction of prophecy we adopt the former view and reject the latter. We must not, however, be understood as denying the work of the Divine Spirit in connection with this subject, or in any way depreciating the present dispensation: for we believe that the kingdom of Christ will be *spiritual* so far as that term imports the character and benefits of it, resulting from the operation of the spirit of God; such as gracious affections—heavenly-mindedness—and conformity to the divine law; inasmuch as the qualification for the glory of that state does not consist in ritual observances concerning meat and drink, but in righteousness, peace, and joy in the holy spirit. Rom. xiv. 17. But we do not limit the work of the spirit to the moral fitness of the saints, we extend it to all that is implied by the "regeneration" or renovation which shall take place, when the Son of man shall sit on the throne of his kingdom, Matt. xix. 28, and to which there appears to be a reference in Ps. civ. 30, 31, "Thou sendest forth thy spirit; they are created (or created again) and thou renewest the face of the earth. The glory of the Lord shall endure for

ever: the Lord shall rejoice in his works." And in Isa. xxxiii. 15–18, it is predicted that the land of Israel shall remain under the curse, "until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field; and the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

But we cannot admit that the throne and kingdom of David, mean the gospel dispensation, or that sovereignty acquired over the hearts of men through the instrumentality of the gospel. No just principle of interpretation will sanction this fancy. And so to spiritualize the prophecy is to discard the laws of language and yield scriptural exegesis to the caprice of the imagination. Our text asserts most positively that the Lord God shall give to Jesus the son of Mary "the throne of his father David and he shall reign over the house of Jacob for ever." And the covenant made with David asserts in equally clear and positive terms, he will settle him in his house and in his kingdom for ever, and his throne shall be established for evermore. This covenant is to be fulfilled when the Lord shall plant his people Israel permanently in the land of promise, no more to be removed or wasted by their enemies as they have been aforetime and now are. And this undoubtedly refers to a future restoration of the children of Israel who were wasted in the days of the judges by the incursions of their enemies, and who have since been plucked up out of their own land, and dispersed among the gentiles. They are to be planted again, to be removed no more. So it is said in Jer. xxxi. 27, &c., "Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast; and it shall come to pass

that like as I watched over them, to pluck up and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant saith the Lord." And this is to be at a time when "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord." Many passages of like import might be adduced, but one more must suffice to establish this point. It is Amos, ix. 11–15, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine and the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them: And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God." These passages evidently refer to the planting of Israel promised in the covenant with David. James in Acts xv. 16, 17, refers to the building of the tabernacle of David, as an event which is to take place at the Lord's return, after God has by the present dispensation, taken out of the gentiles a people for his name. The tabernacle of David is his kingdom which was to be destroyed on account of the wickedness of the kings, as we find in Amos ix. 8, 9, "Behold the eyes of the Lord God are upon the sinful kingdom. And I will destroy it from off the face of the earth: saving that I will

not utterly destroy the house of Jacob saith the Lord. For lo, I will sift the house of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth." And how completely has this prediction been fulfilled. The kingdom has long since fallen; but the house of Jacob remains sifted among the nations. The tabernacle of David fell when Zedekiah was dethroned by the king of Babylon and still remains in a fallen state, for none of David's seed have reigned over Israel since: but it shall be raised up again when he shall come whose right it is, as God says in Ezek. xxi. 25–27, "And thou profane, wicked prince of Israel (Zedekiah) whose day is come when iniquity shall have an end; thus saith the Lord God, Remove the diadem and take off the crown: this shall not be the same; exalt him that is low and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is and I will give it him." This tabernacle of David will be raised up again when Jesus shall come and take the kingdom as his right. And then according to the word of the Lord, Isa. xvi. 5, "In mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment and hasting righteousness."

We learn, then, that the house of Jacob, now dispersed and sifted as corn among all nations, but wonderfully preserved as a distinct people, are to be restored to their own land and become a nation again: and that the kingdom of David is to be set up over them, and that Christ the Son of David is to be their king. Therefore it is written in Zeph. iii. 14, 15, "Sing O daughter of Zion, shout O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments (punishments) he hath cast out thine enemy: The king of Israel even the Lord, is in the midst of thee: thou

shalt not see evil any more. It was to this the disciples had reference when they inquired of Jesus, "Lord, wilt thou at this time restore the kingdom unto Israel." And of which the Savior told them in reply, that the Father had reserved the knowledge of the time of its restoration in his own power or right.

But the territory of the kingdom will be not only the land of Israel; but also all the earth; and his subjects will not be the restored Jews alone, but all nations: This is clearly revealed, in Ps. ii. 8, "Ask of me," says God to the Son, "and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Again Zech. xiv. 9, "And the Lord shall be king over all the earth; in that day there shall be one Lord and his name one." And Ps. lxxii. 8–11, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him: all nations shall serve him."

Righteousness and peace shall characterize his government; for "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 3, 4.

And the saints of God shall constitute the polity of that glorious kingdom: for they shall be made kings and priests unto God and reign on the earth. Rev. v. 10. Of them it is said in Isa. lx. 17, "I will also make thy officers peace, and thine exactors righteousness." Hence Christ told his disciples that in the regeneration or renewing of all things,

when he should sit on the throne of his kingdom, they also should sit on twelve thrones judging or exercising dominion over the twelve tribes of Israel. Mat. xix. 28. Paul says, 1 Cor. vi. 22, "Know ye not that the saints shall judge the world," i. e. govern the world, for it refers to magistratic rule. The sweet singer of Israel makes it the theme of Ps. cxlix. 4–9. For the Lord taketh pleasure in his people; he will beautify the meek with salvation. Let the saints be joyful in glory, let them sing aloud upon their beds (or couches, reclining as at a festive board.) Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathens, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron. To execute upon them the judgment written. This honor have all the saints. "Praise ye the Lord." And in Dan. vii. 27, it is said that "The kingdom and dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The kingdom of Christ will continue for ever, as our text asserts, "And of his kingdom there shall be no end." The millennial dispensation will be its commencement. It will pass through different phases of increasing glory and dominion; for of the *increase* of his government and peace there shall be no end. Conquest after conquest shall be obtained over his enemies, and each successive victory will add new lustre to his crown, and strength to his sceptre, until every foe shall be subdued, and made subject to his sway, and he shall present to the Father a world wholly redeemed from the curse of sin, and consecrated as an everlasting habitation of the self-existent one who filleth all things.

DISCOURSE ELEVENTH.

THE FIRST ADVENT OF CHRIST—THE SHILOH—THE IMMANUEL—HIS BIRTH-PLACE—HIS CONDITION AND SUFFERINGS—RESURRECTION AND EXALTATION—REFLECTIONS.

"But now hath he once appeared in the end of the world to put away sin by the sacrifice of himself."—Heb. ix. 26.

The history of our race has been marked by several important eras, which distinguish the dispensations of God's mercy to man. None are more remarkable than that of the incarnation of Jesus Christ, the Son of God, known as the Christian era; and which Paul speaks of as "the fulness of the time, when God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5. From the moment in which God inspired the mind of fallen man with the hope of salvation, by the predicted triumph of the woman's seed over the evil one, believers in all ages looked for the coming of that divine person. For four thousand years the fulfilment of the promise was delayed; but expectation was cherished by repeated revelations of God to the fathers by the prophets, who made his coming the subject of their sweetest songs, and the theme of their sublimest eloquence. In their predictions this wonderful person is presented before us in two conditions: the first, one of deep humiliation and painful suffering; the second, one of exalted glory and unbounded joy. The scheme is one, the redemption of the world; but it consists of two grand scenes; and these, though frequently exhibited in close connection, are distinctly traced. Events requiring ages for their accomplishment are sometimes in prophecy expressed in a

single sentence, and to the unpractised eye they may seem as if blended together. The "unskilful in the word of righteousness," may readily confound them, and hence the minister of the gospel is required to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly *dividing* the word of truth," and administer the same according to the analogy of faith. In the exercise of this duty, it is my design in this discourse to point out some of the most prominent predictions respecting the coming of Christ, fulfilled by his first advent, of which Paul says, "*But now hath he once appeared in the end of the world.*"

I. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come; and unto him shall the gatherings of the people be." Gen. xlix. 10. This prediction relates to the coming of the Messiah. It is particularly important as it defines the time of his coming in relation to other events, It has been the subject of much criticism. The word SHILOH signifies, *Him that is sent*, and designates the Messiah as the SENT OF GOD, and hence Paul calls him the APOSTLE and High Priest of our profession. Heb. iii. 1. The sceptre is a badge of civil authority, and the prediction imports that the tribe of Judah, of which Jacob was speaking, should obtain a pre-eminence among the other tribes of Israel, and retain the same until the coming of the Messiah. And this was truly fulfilled, for the government was held in the tribe of Judah after the accession of David to the throne, and continued therein to some extent until after the birth of Christ. For even during the captivity in Babylon, the Jews appear to have had among themselves a sort of "*imperium in imperio*," and after their return, although they were tributary to a foreign power, yet they had rulers of their own, until the commencement of the Christian era. But at the very time of

Christ's birth their power began to wane; for then the first taxing and enrolling of the people took place under the decree of Cæsar Augustus, the Roman emperor. Thus they were deprived of the sceptre, or civil authority, and seventy years afterwards they were sold as slaves by the conquering Romans, and carried captive into all countries.

Dr. Clarke says, that in a very ancient Arabic manuscript in his possession, the word SEBET, *tribe*, is used in this place instead of SHEBET, *sceptre*. On this reading, the sense would be, that Judah should continue a distinct *tribe*, until SHILOH come. And in this sense it has also been fulfilled, for the tribe remained distinct until subsequent to the first advent of Christ. This prophecy must have been fulfilled by the coming of the SHILOH, else Judah would still exist as a distinct tribe bearing civil authority; but it is now about eighteen hundred years since they lost their civil power, and there perhaps does not exist a single descendant of Israel who can certainly determine to which of the tribes he belongs.

This prophecy also imports that the authority to rule and govern must devolve upon SHILOH, and that to him, therefore, as the only King and Lawgiver, "shall the gatherings of the people be." This part of the prophecy, however, remains yet to be fulfilled; for though the right is his, the possession is delayed until the time appointed by the Father. We admit, indeed, that during our Savior's ministry on earth, there were gatherings of the people to him, to hear his doctrines and see his miracles; and that since his exaltation to the right hand of God as a Prince and a Savior, there has been a continual gathering to him of believers, both of the Jews and Gentiles, by the gospel, yet these do not fulfil the prediction, which has reference to his government over Israel, when, as the Lion of the Tribe of Judah, his hand shall be in the neck of his enemies, and when his brethren who now reject

him shall bow down to him. This shall, however, be fulfilled at his second advent, when all his saints shall be gathered together to him, and constitute the polity of his kingdom; and the Jews shall be restored to their own land and be a nation again on the mountains of Israel, under his immediate government. And when "it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi. 23. To these gatherings the prediction relates.

Using the New Testament as a commentary upon the Old, we are enabled rightly to divide this prophecy so as to show *what part* relates to the *first* advent and *what* to the *second.* The sceptre was to depart from Judah, and the Jewish state and polity terminate at the first coming. Hence Paul, in our text, designates the period as the "*end of the world,*" or as McKnight renders it, "the conclusion of the ages." The term undoubtedly refers in this place to the end or termination of the Mosaic dispensation or the times of the law. The same event which deprived Judah of the sceptre, ended the times of the law; and hence Jerusalem was destroyed and the nation dispersed. And they must continue in their dispersion until SHILOH shall come the second time, and restore the sceptre and raise up the tabernacle of David.

The "*end of the world,*" or *ages*, (*των αιωνων,*) is, in Gal. iv. 4, termed the "*fulness of the time,*" and has respect to the preceding dispensations as immature, that is, not brought to a suitable state for the coming of Christ; and implies that they were times of preparation, during which, by promise, prediction, and type, God made known his purpose of sending his Son into the world. The coming of Christ at an earlier period would have been untimely. It was necessary that the world should be under a course of preparation, as an heir is under tutors and

governors during his minority, and it would have been as unwise to have anticipated the time of the first advent, as to give an heir possession and control of his estate while yet a child. The "*end of the ages*," or the "*fulness of the time*," then denotes the maturity of the world for the event, and the completion of the preparation. And when all things were ready, Christ came. There was no necessity for his coming previously. No loss resulted from the delay. The promises and ordinances of God furnished a sufficient ground for faith, and a suitable mode for its expression, to the preceding ages, so that all believers were pardoned, renewed, and sanctified on the ground of that atonement which was to be attested in due time.

There is also an "*end of the age*," and a "*fulness of time*,' for the second advent of Christ. Nor will he come sooner than the time appointed of the Father. The present dispensation is a time of preparation for that event, and when the preparation is complete, when the harvest is ripe, then, and not till then, will the Lord come again the second time without sin unto salvation. It is not necessary that he should come sooner. His delay may be a trial of the faith and patience of his saints, and furnish scoffers with an occasion of cavil; but God, who seeth the end from the beginning, is in no hurry on account of the latter, while he supplies the former with grace for grace. But the day of the Lord will come, and the second advent take place as surely as did the first in its appointed season.

II. "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." Isa. vii. 14. We find by reading the context of this remarkable prediction, that Rezin, king of Syria, and Pekah, king of Israel, formed a conspiracy against Judah, "to vex it, and make a breach in it, and set a king in the midst of it," and thus overthrow the civil government. Now since God had promised that the sceptre, or civil authority, should not

depart from Judah until Shiloh come, he was pledged by his own word to defeat their purpose, and he commanded Isaiah to go and tell Ahaz, king of Judah, that the design of the conspirators should "not stand nor come to pass." For if the word of God could be broken in one particular, it might also in another. And the king was told to ask a sign whereby he might know that the purpose of Rezin and Pekah should be frustrated; but he refused to do so, lest it should seem as if he doubted God's word. And God then said, that he would give him a sign, which is no other than a repetition of the former prophecy respecting Shiloh, in other terms. "Behold a virgin shall conceive and bring forth a son, and shall call his name Immanuel." By this the king of Judah was assured that the Jews should continue a distinct people, and possess civil authority until Messiah should come, who was to be born of a virgin. This sign was fulfilled when the Virgin Mary, of the house of David, brought forth her first-born son, as we find by Mat. i. 22, 23. "Now all this was done that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Behold, a virgin shall conceive, &c." But when it did come to pass, and the Immanuel appeared among men, the Jews would not believe. He came to his own, but they received him not; and for their rejection of him, their state and polity were destroyed, and they were dispersed into all the earth, thus illustrating the saying of the prophet in v. 9. "If ye will not believe; surely ye shall not be established." They did not believe, and they were not established. For their unbelief they were cut off.

III. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." This unquestionably refers to Christ, the Shiloh

and Immanuel of the foregoing predictions. In this is pointed out the place of his nativity, when made of a woman. Hence, when the wise men came from the east to Jerusalem, in the days of Herod the King, making inquiry for the new born king of the Jews, Herod collected the scribes and elders together, and demanded of them where Christ should be born; and turning to this passage they replied, "In Bethlehem, for thus it is written." And thus, too, was it fulfilled, for though Joseph resided at Nazareth, in Galilee, yet when the taxing took place, he was obliged to go to Bethlehem, with Mary the mother of Jesus, to be enrolled and taxed in Bethlehem, where the family estate was; and while there Jesus was born. The same night the angel of the Lord appeared to a company of shepherds, who were watching their flocks in the fields, and said to them, "Fear not; for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior which is Christ the Lord." Luke ii. 1–11.

This prediction shows also that Christ is the Son of God, begotten before all things; for it says, his "*going forth was of old, from everlasting.*" His *coming forth* out of Bethlehem, signifies his nativity as the son of Mary; and his *going forth from of old* signifies his generation as the Son of God. The *going forth* is put in opposition to the *coming forth;* and as the latter imports his generation as the son of man in time, so the former imports his generation as the Son of God, from everlasting. Hence he is called Immanuel, God with us; and he is THAT son of David who is also the Son of God, heir of all things, and "HE *that is to be Ruler in Israel.*" This latter clause of the prediction still awaits its fulfilment. He is to be Ruler in Israel. At his second coming "the Lord God will give to him the throne of his father David,

and he shall reign over the house of Jacob for ever." Luke i. 33.

IV. The condition and sufferings of Christ, involving also the design of his first advent, were the subject of prophecy. In Ps. xxii. it is foretold that he should be a reproach of men and despised of the people," that they would "pierce his hands and his feet," and taunt him in the hour of his greatest sufferings as one abandoned of God, that they would part his garments among them, and cast lots for his vesture. In Isa. liii. it is predicted that he should grow up as a root out of a dry ground, having no form nor comeliness; that he should be despised and rejected of men, a man of sorrows and acquainted with grief; that he should be oppressed and afflicted, yet patient as a lamb brought to the slaughter; that he should be cut off out of the land of the living, and make his grave with the wicked and with the rich in his death. And how literally all these items were fulfilled in Jesus of Nazareth, the testimony of the evangelists shows. At the time of his birth the family of David was as a dry ground, being reduced to deep poverty and living in obscurity, and though entitled to the family estate at Bethlehem, yet the only accommodations they could obtain at the time was a stable, which became the birth-place of Jesus. During his ministry Christ had not where to lay his head, and his attendants were a few poor fishermen. The great and noble held him in scorn and derision, and his enemies finally conspired against his life, and after the most shameful mocking, nailed him to the cross, and taunted him, saying, "He saved others, himself he cannot save. If he be the Christ let him now come down from the cross, and we will believe him." Thus they fulfilled the things that were written concerning him.

Prophecy also indicated most clearly the design of his humiliation and sufferings. For Isaiah says again, "Surely

he hath borne *our grief*, and carried *our sorrows:* he was wounded for *our transgressions;* bruised for *our iniquities;* the *chastisement* of our peace was upon him, and with *his stripes* WE are healed; for the *transgression* of *my people* was he stricken, and, thou shalt make his soul an *offering for sin.*" With these also correspond the prevailing sentiment of the New Testament writers, when speaking of his sufferings, that he "is the *propitiation for our sins*, and not for ours only, but for the *sins of the whole world*," and that "his blood cleanseth us from all sin." Hence the angel informed Daniel, that after a certain period Messiah should be cut off, but not for himself; the design of his death being to finish the transgression, and to make an end of sins; and to make reconciliation for iniquity; and to bring in everlasting righteousness. Dan. ix. 24, &c. The transgression to be finished is the official disobedience of the first Adam, from which Christ redeems us; for, "As in Adam all die, even so in Christ shall all be made alive." The death of Christ is also a propitiation for the sins of Adam's posterity, for he gave himself a ransom for all, and tasted death for every man. Through his blood, too, we have peace with God, who is just and the justifier of every one that believeth in Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, having put away our sins by the sacrifice of himself.

The term "*to put away sin*," has been rendered by McKnight "*to abolish sin offerings*," which being merely types of "*the sacrifice of himself*," were no longer needed after they were answered by the antitype. And it is remarkable, that, not long after the death of Christ, Jerusalem was destroyed, and the sin offerings of the Levitical code were abolished, and have never since been resumed: so that Israel has been providentially prevented from mocking God with a continual repetition of

typical sacrifices. And in this they may read a condemnation of their unbelief in, and rejection of, that one sacrifice for sin which Christ has offered.

Between the "ordinances of divine service," as instituted by the law, and the ministrations of Christ, of which they were typical delineations or figures, there is a beautiful analogy, which is traced by the apostle in this chapter. Among these was the ordinance that the High Priest should, once a year, enter with the blood of the lamb, previously slain, into the holy of holies, to make atonement for the sins of the people. On these occasions he wore the breastplate of judgment, by which the will of God was to be ascertained; and, after he had performed the service, he returned to pronounce the judgment, as indicated by the Urim and Thummim of the breastplate, upon the people who waited in the outer sanctuary for his return. To this there is reference in the 27th and 28th vv. of this chapter. "For as it is appointed unto men (the High Priests) once to die, (that is, sacrificially, as types of Christ, being regarded as identical with the lambs whose blood they carried into the most holy place,) and after this the judgment, (which, on their return from the holy of holies, they pronounced on the waiting people,) even so Christ was once offered, (Christ was both the priest and the sacrifice,) to bear the sins of many, and to them that look for him, (his saints,) shall he return the second time, (from the holiest of all, where he has for us entered,) without sin (not to repeat his sacrifice, as the High Priest did, but) unto salvation," (to judge and save his people.)

V. His resurrection from the dead, and his exaltation to the right hand of God during the present dispensation, were also clearly predicted. David being a prophet, and knowing that God had sworn to him with an oath, that of the fruit of his loins he would raise up Christ to sit upon his throne, spake OF him, or prophetically FOR him, say-

ing, "I have set the LORD always before me; because he is at my right hand I shall not be moved, therefore my heart is glad and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thy holy one to see corruption." Ps. xvi. 8–10. This was fulfilled in Christ, who, being raised from the dead the third day, saw no corruption. And in Psl. cx. 4, David predicts his exaltation, saying, "The LORD said unto my LORD, Sit thou on my right hand till I make thine enemies thy footstool." And Paul says, "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Heb. x. 12, 13.

THUS prophecy conducts us through the scenes of our Redeemer's humiliation and sufferings, from his entrance into the world as the babe of Bethlehem, until he ascended to the right hand of the Majesty on high; describing not only his condition generally, but specifying many of the minutest circumstances of his life and death, all of which have been fulfilled with a literal exactness, which confirms our faith in him as our great High Priest, and all-atoning sacrifice; and awakens our hope that in due time he will come again, in power and great glory, to complete our salvation and crown us with eternal life. For he is our King, and he will come and save us.

What an instructive interpretation of prophecy is here given! *Thus it is written*, and *thus it was fulfilled.* And if all that related to his humiliation and suffering has been literally and fully accomplished, shall not also all that relates to his future glory and everlasting kingdom be as literally fulfilled? Is it any more incredible that he should come to reign, than that he should come to suffer? that he should come in glory and receive the homage of his redeemed, than that he should come to be buffeted, spit

upon, and crucified as a malefactor? Surely not. We see in him the seed of the woman whose heel has truly been bruised in the conflict with the serpent; but who shall deliver a world from ruin and abolish sin and death. We see in him the seed of Abraham, in whom all the families of the earth shall be blessed; the SHILOH to whom the gatherings of the people shall be, and the son of David, who shall sit on the throne of his kingdom to order and to establish it with justice and with judgment for ever.

The first advent of Christ was a necessary part of the Divine plan. Without it redemption could not be effected. It connected him with our race and subjected him to our condition, without partaking of our depravity or being polluted by our sins. It brought him into circumstances in which he could be tempted, without lessening his power to overcome the tempter. It rendered him capable of suffering and death, without subjecting him to the penalty of the law. It possessed him of all the natural attributes of a mediator between God and men, combined with unblemished holiness. It tempered his soul with the sympathies of our nature, without weakening his love to the Father, or abating his zeal for the truth. And "though he were a SON, yet learned he obedience by the things which he suffered, and being made perfect he became the author of eternal salvation to all them that obey him." Heb. v. 8, 9. The ages preceding the Christian era were characterized by numerous sacrificial offerings, in which remembrance was made of sin, by their daily repetition, importing their inefficiency in themselves. But they were typical of the sacrifice of Christ, who coming in the end of the world, or the conclusion of those typical ages, hath, "through the eternal spirit, offered himself without spot to God." "And after he had offered ONE sacrifice for sin, for ever sat down on the right hand of God; henceforth expecting till his enemies be made his footstool."

Behold then the mystery of his incarnation, his lowly condition, his life of self-denial, his death of agony and shame! Misery and death follow in the steps of sin, and all creation groans under the curse. The redemption of the world demands that sin be first abolished. This crushed and broken earth would lie in ruins for ever if sin continued to reign. Hence Christ must first make an end of sin, and bring in everlasting righteousness, else there could be no recovery. To accomplish this he left the bosom of the Father, and came into this sinful world; for this he was born in a stable, and took a servant's form; for this he became a man of sorrows and acquainted with grief; for this he was betrayed, mocked, derided, insulted, and slain. And when at last he said, "It is finished," and gave up the ghost, the demands of justice were satisfied; the debt was paid; the world redeemed, that is, so far as his sufferings were necessary to effect redemption. Now he sits at the right hand of God, empowered to carry on the great work through the instrumentality of his gospel, until the church of the first-born shall be completed, when he will come again to glorify them, together with himself, in the kingdom which he hath promised.

DISCOURSE TWELFTH.

THE ASPECT OF THE KINGDOM TO THE JEWS AT THE FIRST ADVENT OF CHRIST—THE KINGDOM OFFERED TO THE JEWS—REJECTED BY THEM—TAKEN FROM THEM—DESTRUCTION OF THEIR NATIONAL POLITY AND CITY—THE GOSPEL DISPENSATION AND CALLING OF THE GENTILES—THE KINGDOM TO BE GIVEN TO THE SAINTS.

And Jesus answered and spake unto them again by parables and said, The kingdom of heaven is like unto a certain king which made a marriage for his son; and he sent forth his servants to call them that were bidden to the wedding. And they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; Come to the marriage. But they made light of it and went their ways, one to his farm, another to his merchandise, and the remnant took his servants, and entreated them spitefully and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers and burned up their city. Then he said to his servants, The wedding is ready; but they which were bidden were not worthy; go ye, therefore, into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests.—MATT. xxii. 1–10.

THE term kingdom of heaven, or kingdom of God, is used to designate the future glorious and everlasting kingdom of our Lord Jesus Christ. It has different aspects when considered in its relation to different dispensations and objects. These embrace its incipient, progressive, and perfected condition. One of them is presented in the parable before us. It is the aspect of the Kingdom at the first advent of Christ and the gospel dispensation—a subject of interesting and profitable contemplation, and one

which gives a clue to the meaning of some otherwise obscure passages of Scripture.

Some expositors think the kingdom of heaven signifies the *gospel dispensation* and others that it means a *spiritual reign in the heart of man.* The former found their opinion on such declarations as Matt. iii. 2. "Repent ye, for the kingdom of heaven is at hand;" which it is supposed must refer to the gospel dispensation then about to be introduced. And the latter draw their conclusions from such passages as Luke xvii. 20, 21. "And when he was demanded of the Pharisees when the kingdom of God should come? He answered them, and said, The kingdom of God cometh not with observation, neither shall they say, Lo, here! or, Lo, there! for behold the kingdom of God is within you," which, it is alleged, must have respect to the reign of grace in the heart. Hence the term *kingdom of grace* has been coined to represent the idea and with many passes current as Scripture. We have no objection to it when restricted to its legitimate sphere as a figurative representation of the dominion of grace in the heart of man, or the general prevalence of Christianity in the world; but protest against its being substituted for the kingdom of heaven, thus reducing to a figure of speech a glorious reality, and frittering away the substance of the gospel hope. There is no necessity for spiritualizing the term kingdom of heaven, or imposing other and strange meanings upon it. The passages quoted above, and others of like import, admit of being explained in strict accordance with the obvious signification of the term, and the aspect of the kingdom to the Jewish nation at that time. This, we think, will appear as we proceed. A general expectation of the kingdom of God prevailed at the time of the first advent of Christ. It was the hope of Israel, and the first note of its approach, sounded by the harbinger of the Messiah, stirred the heart of the whole

nation. And when Jesus began his ministry, saying, "The time is fulfilled, and the kingdom of heaven is at hand," expectation was at its height. And in this language we have the call of the Jews to the wedding; or in other words,

I. THE KINGDOM OFFERED TO THE JEWISH NATION. John the Baptist and his disciples are represented by the servants first sent to call them that were bidden to the wedding. The Jews were the invited guests, for to them God had sent his prophets, rising up early and sending them. The offer of the kingdom was now made to them by John's ministry but they refused it. The other servants sent with a more full and persuasive message represent the ministry of Christ and his apostles, by whom the offer was reiterated. And Jesus assured the Jews that the kingdom of God had no doubt come upon them or was extended to them. Luke xi. 20. It had, therefore, come nigh to them in an important sense, as we may learn from Matt. xxi. 43. "Therefore, I say unto you the kingdom of heaven shall be taken from you, and given to a nation bringing forth the fruits thereof." For it could not be taken from them, unless it had in some sense truly come to them and been made theirs. And from this we learn that the kingdom of heaven does not mean the gospel dispensation; for this was not taken away from the Jews; but by the express command of Christ was first opened at Jerusalem, and for three years or more after his resurrection almost exclusively preached to the Jews, and is still proclaimed to all; the Gentile being admitted to its blessings and privileges without excluding the Jew. Neither can it mean a *spiritual reign* in the heart, for divine grace is free for all, and is bestowed upon all that believe, whether Jew or Gentile, for the same Lord over all is rich unto all them that call upon him, and from such as choose the good part it shall not be taken away. See-

ing, then, that the Jew is not excluded from the spiritual benefits of the gospel dispensation, it cannot be said that the gospel dispensation or the kingdom of grace has been taken away from them. Consequently the kingdom of heaven cannot mean either; and some other explanation must be sought of such passages as represent the kingdom as being at hand, as coming upon them, and as taken from them. Besides, the gospel is called the glad tidings of the kingdom; and cannot be the kingdom itself, of which it is only the glad tidings. And spiritual regeneration or the reign of grace, is an essential qualification for the possession and enjoyment of the kingdom, as Christ informed Nicodemus, and cannot be the kingdom for which it qualifies us. Maintaining, then, that the reign of Christ as the Son of David is referred to, in what sense had the kingdom come upon them, and been made theirs?

The Jews as the descendants of Abraham, were an elect nation, and to them God gave the promise of the kingdom on condition of their obedience, as we find in Ex. xix. 5, 6. "If ye will obey my voice, indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people; for all the earth is mine: and ye shall be unto me a KINGDOM OF PRIESTS and a holy nation." This promise comprised the glory and blessedness of the kingdom of Christ, and the covenant thus made ensured to them, on condition of their obedience and fidelity, the very same glory and honor, that of being kings and priests in the kingdom, which is now in the gospel promised to the saints of God. And the first advent of Christ was the "*time of their visitation*," in which the offer was made to them; and God stood ready to fulfil his covenant with them. Hence our Lord said, "the time is fulfilled and the kingdom of heaven is at hand." And had they believed in him, and received him as the Messiah, he would have established his kingdom at once. Nothing

was wanting on God's part to its actual establishment. In the language of the parable, he had prepared his dinner, his oxen and fatlings were killed, all things were ready. Relatively, the kingdom had come to the Jewish nation. God in faithfulness offered it to them according to the covenant. That it was not actually established was not God's fault. He called, but they refused. "*They would not come.*" Jesus would have gathered them together, as a hen doth gather her chickens under her wings, but they would not. He wept over their obstinacy and unbelief, saying, "If thou hadst known, even thou, at least *in this thy day*, the things which belong unto thy peace! but now they are hid from thine eyes." To them the Son of Man came as a root out of a dry ground, in whom they saw nothing that rendered him desirable as their promised deliverer and king. His humble condition was a stumbling-block to them. They despised and rejected him, and by their unbelief and wickedness prevented the fulfilment of the promise; and "therefore the kingdom of God was taken from them, to be given to a nation bringing forth the fruits thereof." It had come to them relatively in the ministry of John and Jesus, and would have come absolutely, if they had been worthy: but as they made light of it, and despised the Messiah and crucified him and entreated his servants spitefully and slew them, the covenant was broken and the promised glory was forfeited.

Now when the Pharisees demanded of Christ, when the kingdom of God should come? they had reference to its actual establishment. They referred to that glorious manifestation of it predicted by Isaiah and Daniel. And the reply of Christ meets the question, and justifies the truth of his doctrine, that the kingdom was indeed, at hand, or had already come unto them. By the phrase, "The kingdom of God cometh not with observation," we are not to understand that it will be destitute of external splendor and

outward form; that it will be invisible and consequently spiritual. This is not the import of the words. The question related to the time *when* it should come? and not to the nature of the kingdom; and the word *observation* (παρατηρησεως) comes from a verb (παρατηρεω) signifying *to watch closely—to keep strict watch*, and signifies the *act of watching*, and may be put for the *period of watching*. And the preposition translated *with* (μετα) may be rendered *after;* and the sense is, the kingdom of heaven cometh not after a *period of watching*—a set time or fixed interval, so as that its approach may be observed by the efflux of days or months or years. It was not known when it would so come, for God had not revealed it: "for of that day, and of that hour knoweth no man, no not the angels in heaven, neither the son, but the father." Mar. xiii. 32. It was not at a fixed time like the Jubilee, the coming of which might be calculated by days and hours, and its approach noted by observation. On the question respecting the time of the outward and visible manifestation of the kingdom, all information was denied. And when the disciples asked him after his resurrection a similar question, he replied, "It is not for you to know the times and seasons which the Father hath reserved in his own power (or right)." Acts i. 7.

The phrase, "Neither shall they say, Lo, here! or, Lo, there!" signifies that the kingdom would not come by progressive steps. Earthly empires have thus extended themselves by their arms, in conquering different countries by successive victories, so that it might be said of them, "Lo, here!" and Lo, there!" And the Jews were liable to be deceived by impostors who should assume to be the Christ, and attempt to establish a kingdom in Judea in this way. Therefore, he says, (v. 23,) "And they shall say see here! or see there!" i. e., Christ is in this place, or he has come and has his camp in that place, "go not

after them nor follow them ;" for as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven ; so shall also the Son of man be in his day, when he shall come according to Daniel's prediction. His kingdom will not be established as earthly kingdoms are ; but will be at once revealed over all the land as the lightning's flash is seen by every eye.

The remaining clause is a reiteration of the truth of his doctrine which by their question they seemed to challenge, that the kingdom of heaven had, indeed, come upon them, though it was not openly manifested in its glory. "For, behold, the kingdom of God is within you," or as it may be rendered, "But, indeed, the kingdom of God is within you." Now Christ could not mean that a "*spiritual reign*" was established in the hearts of these Pharisees, who were, as he himself testified, "full of hypocrisy and deceit;" but his meaning is that the kingdom was now indeed, come within the Jewish nation according to the promise ; and was offered to them by the coming of the just one.

On this view we can explain the charge Christ gave to his disciples when he sent them out to preach, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go preach, saying, the kingdom of heaven is at hand." Matt. x. 5–7. The ministry of Christ was, as is plain from the parable, an offer of the kingdom of heaven to the Jews: hence he said, I am not sent, but to the lost sheep of the house of Israel. And until the Jews had wholly rejected the offer, and consummated that rejection by murdering the Prince of Life, the kingdom could not be offered to any others. The apostles did not go forth into the highways and hedges of Gentileism to furnish guests for the wedding

until after that event. And on this ground they were forbidden to go to the Gentiles or Samaritans, to preach the kingdom to them, at that time, for then it was offered to the Jews alone. It was theirs by promise for "to them pertained the adoption, and the glory, and the covenants." Rom. ix. 4. But as a nation they forfeited all by their unbelief and rejection of Christ, and hence it was taken away from them, and given to another nation to bring forth the fruits thereof.

II. THE DESTRUCTION OF THE NATIONAL POLITY AND CITY OF THE JEWS followed as a consequence of their rejection of the kingdom. "But when the king heard thereof, he was wroth, and he sent forth his armies, and destroyed those murderers and burned up their city." The armies referred to were the Romans whom God used, as he had formerly used the Assyrians, whom he styles the "rod of his indignation," to overthrow the sinful kingdom. The Roman axe was laid at the root of the Jewish tree, until they had filled up the measure of their iniquities in rejecting and crucifying their king; and now it was taken up and employed in the destruction of their national existence. In the execution of this design, the capital of Judea was burned with fire, and the Jews dispersed and scattered among the nations. As a people they have been cast into the fire of the great tribulation which still continues to burn.

III. THE CALLING OF THE GENTILES FOLLOWED THE REJECTION OF THE JEWS. "Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy; go, ye therefore, into the highways and as many as ye shall find, bid to the marriage." Here we see an exigency occured in consequence of the unworthiness of the invited guests. The wedding was ready: but its celebration must now be postponed until another invitation be sent forth to furnish guests in place of those that

were first bidden and had refused to come. This signifying that the kingdom which was at hand, and ready to be revealed and established, if the Jews had obediently fulfilled its conditions, is now deferred until by the gospel dispensation, "*he make ready a people prepared for the Lord.*" This second bidding represents the gospel ministry, by which a full and free invitation is given to all people: and the immunities and blessedness of the kingdom is promised to all who believe in and obey our Lord Jesus Christ. This dispensation is called the "*times of the Gentiles,*" because they are admitted to be fellow heirs with the Jews of the grace of life. The Jews as individuals are as much entitled to the blessings of the gospel as the Gentiles, although for the time being they are, as a nation, rejected on account of their unbelief. And the nation to whom the kingdom taken from the carnal Jews will be given, consists of believers in Christ, both Jews and Gentiles. These Peter calls "*a chosen generation, a royal priesthood, a holy nation,* a peculiar people." 1 Pet. ii. 9.

The design of the gospel dispensation is here shown. It is to furnish the wedding with guests; or as James says in Acts. xv. 14, to take out of the Gentiles (as well as out of the Jews) a people for his name. It is not then a final, but preparatory dispensation. It will continue until its design is accomplished, and the guests be furnished for the marriage feast, i. e., until the number of God's elect be gathered in and qualified to be kings and priests in his kingdom. For this purpose the gospel must be preached in all the world, as a witness to all nations, and then shall the end come.

IV. THE KINGDOM SHALL BE GIVEN TO THE SAINTS, who being afore prepared unto glory, are styled "*a nation bringing forth the fruits thereof.*" We must not suppose that the promised kingdom is a mere "resting place,

where nothing more shall remain to active spirits, through eternity, but recollections of labor, anthems of praise, and inert repose." There is undoubtedly a correspondence between our training here, and our employment there. A great and important trust is to be committed to the saints, implied in their being made kings and priests unto God and reigning on the earth. "Do ye not know," says Paul, "that the saints shall judge the world," and again, "Know ye not that we shall judge angels." The future government of the world will be carried on by the saints, to whom God will give the kingdom under the whole heaven. They will be invested with great glory and power, and their character must be previously formed so that the wisdom of the investment may be apparent. For this end they are to add to faith, virtue, temperance, patience, godliness, brotherly kindness, and charity. The author of the "*Physical Theory of another Life*," says, "It would not be very difficult to show in what way, probably, every one of the active qualities, moral and intellectual, which are now in training, may come into exercise within a future system. All the practical skill we acquire in managing affairs, all the versatility, the sagacity, the calculation of chances, the patience and assiduity, the promptitude and facility, as well as the higher virtues, which we are learning every day, may well find scope in a world such as is rationally anticipated when we think of heaven as the stage of life, that is next to follow the discipline of earth." Hence it is that saints are now tried as gold in the fire, that they may be confirmed in holiness at the coming of our Lord Jesus Christ, and sanctified "unto himself a *peculiar people zealous of good works*," and fitted for the trust to be committed to them.

It is not, perhaps, too much to say, that in selecting the Jewish nation, God chose the very best of all nations in

natural flesh, to make proof of the practicability of training and qualifying it for the kingdom of glory. And that they having failed to attain to the necessary fitness, through the depravity of our nature and the corruption of their minds, he would not take the kingdom from them and offer it to any of the Gentile nations. This would not accord with the wisdom of the divine proceedings. It was necessary to try but one, and that the best; and that failing, it would not answer any good purpose to try others. But God is by the moral power of the gospel, taking out of the nations a people for the glory of his name, who together with the faithful and obedient of former dispensations shall constitute a sacred nation, qualified for the glorious trust, and to whom he will in due time give "the kingdom and dominion and the greatness of the kingdom under the whole heaven."

It does not then appear that the gospel is intended or designed to convert all the world and thus introduce an evangelical Millennium of converted nations, as some suppose. There is no evidence for this in the disclosures of revelation. On the contrary, they expressly show that instead of the world being converted by the gospel, there would be a great falling away or apostacy from the truth, among the professed disciples of Christ; and that many false teachers would arise, speaking perverse things, drawing away disciples after them; and in the last days perilous times should come, in which the church would be defiled with men, having the form, but denying the power of godliness, and that the wickedness and irreligion of the world will be like it was in the days of Noah. Eighteen hundred years have confirmed the predictions of the prophets and apostles, and the present state of things indicates that we may now be living in the last days of this dispensation. The very fact that the nations of the earth are to be subject to Christ during the Millennium, proves that

the Millennium forms no part of the present dispensation, but must be altogether a new order of things, in which there will be an entire change of administration of affairs. Gospel warnings, exhortations, promises, &c., must all be applicable during the gospel dispensation; but they would not be applicable in general during such a period as the Millennium is described to be; and hence the gospel dispensation must end before the Millennium begins. The nations of the earth will, indeed, be subject to Christ during the Millennium. Then the heathen shall be his inheritance and the uttermost parts of the earth his possession. But this will be when Christ reigns in Zion and the saints shall be associated with him in the administration of his government.

The number of the saints will be few in comparison with the rest of mankind, for many are called, but few are chosen—one of a city and two of a family. Alas! the great majority in all ages and countries are indifferent to these things. They live only for the present and neglect this great salvation. Still there will be a large number of redeemed and sanctified ones, who shall constitute the church of the first born, and attain to the glory and honor of the kingdom of Christ.

Consider, then, my friends, the design of the gospel. It is to invite and prepare guests for the marriage feast—to call and sanctify you for the kingdom of God—to make you meet for the inheritance of the saints in light. What an exhibition of mercy! Have you obeyed the call? Do you believe in Christ? Verily, I say unto you except you be born again you cannot see the kingdom of God. You must be regenerate. You must have on a wedding garment. If the unbelieving Jew could not be saved; how can you be saved if you believe not? If they were cut off for rejecting the offer of the kingdom, will you not share their fate if you reject the gospel?

DISCOURSE THIRTEENTH.

THE CHARACTER AND RELATIONS OF THE PRESENT TIME.

And that knowing the time (καιρον *season*) that now it is high time (ωρα *the hour*) to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.—Rom. xiii. 11, 12.

It was probably when Jesus showed himself alive after his passion to above five hundred brethren at once, that the inquiry was made, "Lord wilt thou at this time (Χρονω) restore the kingdom to Israel?" to which he replied, "It is not for you to know the times or the seasons (Χρονους ἢ καιρους) which the Father hath put in his own power." From which we learn that there are times and seasons spoken of in Scripture, that cannot be definitely known, because not revealed. The Father has reserved them in his own right. Among these is the second advent of Christ and events consequent thereon. All who have attempted to compute the time of that long expected and desirable event have signally failed, and all who attempt it in future must likewise fail: for Christ says "of that day and that hour knoweth no man, no not the angels of heaven, nor the son, but the Father." It is not only useless, but pernicious to speculate on this subject. Where information is denied conjecture is vain. But there are times and seasons which we ought to know, the improvement of which is essential to our present happiness and future glory. And "a wise man's heart discerneth both time and judgment." Ecc. viii. 5. Ignorance here is perdition. For lack of knowledge the people perish. "Yea, the stork in the heavens knoweth her appointed

times; and the turtle, the crane, and the swallow observe the time of their coming: but my people know not the judgment of the Lord." Jer. viii. 7. Hence the lamentation in v. 20. "The harvest is past, the summer is ended, and we are not saved."

The scribes and Pharisees required of Jesus "a sign from heaven," or properly "THE sign from heaven," referring to the prophecy of Daniel in which it was foretold that the Son of man should come in the clouds of heaven. But he reproved them for their lack of discernment, saying, "When it is evening, ye say, It will be fair weather, for the sky is red; and in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky: but can ye not discern the signs of the times? How is that ye discern not this time?" There were evidences enough in the works of Jesus to prove his Messiahship, but they willfully closed their eyes against the light. They overlooked the indications of the time then present, and understood not the obligations and duties belonging to it; for their hearts had waxed gross, and their ears were dull of hearing, and their eyes they had closed, lest they should perceive the truth and be converted and saved. They foolishly rejected the testimony of miracles, and shut themselves up in unbelief, because the sign of a more advanced stage of the Divine plan was not given. They understood not the Scriptures which taught that Christ must *first suffer* and *afterwards enter into his glory*. They knew not the time and understood not the nature of their visitation. And though Jesus appealed to his works as the proofs of his Messiahship, and corrected their mistake by saying, "*Hereafter*, (not now) ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven;" yet the more numerous and stupendous the miracles he wrought and the

more faithfully and pointedly he warned them of their errors, the more obstinately and blindly they persisted in their unbelief and rejection of him, until the wrath came upon them to the uttermost.

Now every age has its peculiar character and relations in its aspect to the eternal purpose of the Almighty, "that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth;" and there are corresponding obligations and duties devolving upon those who live in every age, which it is important for them to understand and fulfil. Hence the necessity of attending to the signs of the times as indicated in the revelation of God to man. The present in its bearing upon and its relation to the future most intimately concerns us, and demands our attention. "Go," said the angel to the apostles, when he brought them out of prison, "stand and speak in the temple to the people all the words of this life." Acts v. 20.

The language of the text is figurative. The figures are simple, beautiful and appropriate. There is the NIGHT (νυξ) in which men sleep: the season (καιρον) from dawn to sunrise, in which it may be said, the night is far spent, the day is at hand: the hour (ωρα) denominated high time to awake out of sleep and prepare for the duties of the day: and the day (ημερα) characterized by the glorious luminary in whose refulgent beams all nature rejoices.

The NIGHT represents the time from the fall of man to the second advent of our Lord and Savior Jesus Christ. It is a time of sin and sorrow, affliction and trial; a time in which deep shades of moral darkness overspread the earth, and gloomy clouds of wrath empty themselves on the guilty nations. Its history, like Ezekiel's roll, is full of weeping, lamentation and wo. From the twilight of Eden's departed day of innocence, we observe the darkness growing darker still, until the earth was filled with

violence, and sensualism overspread the world. Then came the billows of wrath and swept them away. But it was dark still, and superstition and idolatry generated in the moral shades, thus making "darkness visible," and enslaving the minds of the people in forms of spiritual despotism.

But the night itself is not without stars and moon. And it pleased God to sanctify some in every age to himself as lights in a benighted world. Abel, Seth, Enoch, Noah, and others shone brilliantly in the firmament of the antediluvian age, and pointed out the pathway of life to a heedless world. "O, it is beautiful," says one, "to witness a truly godly character, shining in severe purity, in the midst of a dark and corrupt world." But as earth rolled on in the orbit of time these all, except one, set in death, that one was translated to a fairer sky. And Noah remained the last lone star of that age, and first to adorn the heavens of the succeeding dispensation. Then appeared Shem, Abraham, Isaac, Jacob, Joseph, and others, until at length, "apparent queen," the moon of the Jewish state, led on by Moses, a brilliant star of the age, arose and over the night "her silver mantle threw." Now in cresent form, and anon full orbed, then eclipsed, and finally, waning into darkness again, she passed through her various phases, and the night rolled on. The darkest time is said to be just before the break of day; and verily the light was feeble and the darkness great just as the dawn—the Christian dispensation—began.

The SEASON, (καιρον) or dawn from break of day till sunrise, represents the gospel times, introduced by the first advent of Christ. As the dawn is the herald of the day, so this dispensation is the herald of the kingdom of Christ. During this season the kingdom of heaven is preached—its approach is proclaimed—its coming announced, and the glad tidings conveyed to all people.

"And this gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." This is the time of the Gentiles. The people which sat in darkness have seen great light, and to them which sit in the region of the shadow of death, light is sprung up. The Jewish moon still lingers in the far west above the horizon: but shorn of its beams. We turn our face to the glowing east and hail the dawn in joyful expectation of soon beholding the Sun of Righteousness arise on our world with healing in his wings. Our eyes watch for the day. The night is far spent—the day is at hand.

The DAY, (ημερα) represents the Millennium or the kingdom of Christ to be set up in the earth, called in Scripture, *the great day of the Lord.* In Luke x. 9–12, we read that Christ commanded his disciples to go and preach, saying, "The kingdom of God is come nigh unto you. But into whatever city you enter, and they receive you not, go your ways out into the streets of the same, and say, Even the dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in THAT DAY for Sodom than for that city." Here the term *that day*, evidently refers to the period styled *the kingdom of God.* This period is yet future seeing it is the time in which Sodom is to be judged. The dawn began with the first advent of Christ, and will be consummated at the second advent when he will introduce the Millennial day. We live in the dawn. The day spring from on high hath visited us, to guide our feet into the path of peace.

Hence we see the character of this dispensation. It belongs to the night. The night is far spent, but not all spent. The day is at hand; but not yet come. It belongs

to the night; for the greater part of the earth is shrouded in the darkness of Paganism, Mahometanism, and Popery. The man of sin had to be revealed after the dawn began, and like a dark cloud has long obscured the glory of the morning: for Paul says, THAT DAY shall not come except there come a falling away first, and the man of sin be revealed, which is the son of perdition. Sectarianism, too, like a gloomy fog, capping the mountains, and filling the valleys, has darkened the habitations of man. The political state of the world is one of darkness. Fraud and oppression universally characterize earthly governments. Iniquity occupies the seat of justice. God is forgotten and his laws trampled under foot. The moral condition of the earth is deplorably dark. Iniquity abounds. Every day brings intelligence of unsurpassed crime, now fearfully on the increase. The saints of God still sleep in the dust, and death hangs his gloomy pall over a world still groaning under the curse of sin. Surely it is still night; although the light is greater than at any former period and in some respects different, as the dawn of day differs from the light of moon and stars, and is a stronger light than theirs. The light of former dispensations was altogether prophetical and typical. But in the fulfilment of many of the prophecies we have demonstration of the approach of the day of complete redemption. The dawn has come. Still the light is not perfect. Now, says Paul, we see through a glass darkly, but then face to face. But may we not say truly, the night is far spent, the day is at hand. The dawn bespeaks the coming day which will disperse the vapor and fog: the gospel discloses the approaching day of everlasting blessedness and glory, when that wicked one will be destroyed by the brightness of the Savior's coming, and sectarianism shall vanish away.

This is emphatically the time of preparation. It is now

high time, the very HOUR (ωρα) to wake out of sleep, for now is your salvation nearer than when you believed. How important the exhortation, Let us, therefore, cast off the works of darkness and let us put on the armor of light. Our behavior or deportment should correspond with the season or time. "*Knowing the season.*" The Savior when weeping over Jerusalem in view of the desolations coming upon that city, said it was because she knew not the time of her visitation. And this is the time of our visitation in which God is taking out of the Gentiles a people for his name. To be ignorant of this is to be exposed to ruin. Let us then inquire, In what stage of night are we? Is it in the times of ignorance which God winked at and when sin was not imputed? Nay, verily. The night is FAR spent. We are in the precincts of the day. The gospel as a heavenly dawn illuminates our sky and sheds its light upon our path. Now God commands all men every where to repent. This is the first obligation imposed by the gospel. This is to awake out of sleep. Sleep is the emblem of sin. And to repent is to awake to righteousness. Therefore let us not sleep as do others, but awake early. We must not live as heathens in the very dawn of eternal glory. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light

But the lapse of time should quicken our Christian zeal; for now is your salvation nearer than when you believed. What a thought is here! The dawn will soon end, and give place to the day. It will not last forever. It has continued now above 1800 years. We must be near the close of this dispensation. We are approaching a crisis and we may live to see it. The day draws nigh. Let us notice some of the indications of its approach. What are the signs of the times?

In the xxiv. c. of Matthew the Savior gave his disciples a brief view of the time to elapse between his first and

second advents, in its connection with the state and condition of the Jews, and their devoted city; from which we learn that Jerusalem would be destroyed, and a long tribulation succeed such as they had never known from the origin of their nation to that time, and such as never again would take place: a tribulation defined in the parallel passage in Luke, as consisting in great distress in the land, and wrath upon this people; in their destruction by a most desolating war and dispersion as captives among all nations, and continuing until the times of the Gentiles be fulfilled. And then he says, "Immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn when they shall see the sign of the Son of Man coming in the clouds of heaven with power and great glory." Matt. xxiv. 29, 30. Now this series of events is nearly fulfilled. Jerusalem was destroyed nearly 1800 years ago, and the Jews are still a dispersed people, and Jerusalem is yet trodden down of the Gentiles. In these times of political agitation, however, there are indications that ere long the Jews may obtain possession of their own land and the times of the Gentiles come to an end. The heart of the Jew begins to beat high in anticipation of his national redemption, and the nations of Europe contemplate the event favorably. How soon it will take place God only knows. It is evidently drawing nigh and with it our salvation also draweth nigh.

Paul in his second letter to the Thessalonians gives us a prophetical view of the lapse of this time in its relation to the state of the Church, admonishing the brethren not to be troubled with any apprehension that the *day of Christ* was then at hand, saying, "Let no man deceive you by

any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God; showing himself that he is God. For the mystery of iniquity doth already work, only he who now hindereth will hinder until he be taken out of the way; and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming." Here we find that previous to the coming of Christ a predicted apostacy should take place and an ecclesiastical power should rise usurping the prerogatives of the Almighty, occupying his place in the Church; and continuing until the coming of Christ, but that towards the close of the time it would be consumed by the spirit of his mouth. The prophecy has had its fulfilment in the apostacy of the Roman Catholic church. "From the days of Constantine the corruption of the Christian profession proceeded with a rapid progress. Many evils, probably existed before this period, which prepared the way for the events which were to follow; but when the influence of the secular power became an engine of the clergy to be exercised in their kingdom, it need not be a matter of surprise that the progress became exceedingly rapid in converting the religion of Christ into a system of spiritual tyranny, idolatry, superstition, and hypocrisy, until it arrived at its full height in the Roman hierarchy, when what is called THE CHURCH became the sink of iniquity," (Jones' Ch. His. p. 153.) The *wicked or lawless one* revealed out of this apostacy is the papal power which was observed by Daniel to rise up among the ten kingdoms of the Roman empire, as a little horn among the ten horns of the last beast, and displaced three of them. But this power must have an end, and after the Lord shall consume it by the spirit of his

mouth, he will finally destroy it with the brightness of his coming. The word of God has gradually consumed the papacy ever since the Reformation, and events at present indicate that the end draweth nigh. Consequently the time of the Lord's coming is approaching; and the practical influence of this truth should be felt by all. But, alas! it is to be feared that many are in effect saying, "*My Lord delayeth his coming*," and are living in careless ease and sinful indulgence, neglecting the preparation necessary to meet him at his appearing. They have fallen asleep again, and that day will come upon them unawares. But let me entreat you to shake off your carnal slumbers, and as a man throws off the covering of the night, when he awakes in the morning, and rising, girds himself with the clothing and the implements necessary for the business of the day; so do you cast off the works of darkness, forsake the way of sin and folly, and gird on the armor or implements of light, and stand ready for the events of the day. Awake, O careless soul, nor indulge in the false hope of security while you slumber on in the embrace of the world. Your dreams of worldly glory and joy will soon end. The treasures you are heaping together will perish with you. Pleasure lulls you in her lap to rest, but ah! it is death to slumber there.

But there are some who are awake. Some who still continue at their posts. Some who are looking for the blessed hope and the glorious appearing of our Lord and Savior Jesus Christ. To you, I say, be steadfast. Sleep not as do others, but watch, and be sober. Go straight forward in the discharge of your duty and labor to save yourselves and others. You will not regret in that day that you were constant and regular in your attendance at church: that you were faithful in sustaining by your prayers and your means its spiritual and temporal interests. You will then obtain a rich and full reward for

all your work and labor of love, which you have showed towards the cause of Christ. You will feel it to be a rich reward for all self-denial, patient toil, and suffering, when Jesus shall say to you, "Well done good and faithful servant, enter thou into the joy of thy Lord." Then forsake not the assembling of yourselves together as the manner of some is. Alas! it is the manner of many. Their love has grown cold amid the aboundings of iniquity. They neither assemble with the people of God, nor contribute to the support of his cause. They eat and drink with the drunken. Self-gratification and worldly gain are their leading motives. Imitate them not. Their example is pernicious; their end is destruction. Be warned. Keep awake, and try to wake up all around you. And exhort one another daily, and so much the more, as ye see the day approaching. We cannot tell the precise time of the Lord's coming; but we see the indications of its approach in the fulfilment of prophecy, and the political and religious state of the world. Let us be more alert and guard against the delusions of that Siren which saith, "My Lord delayeth his coming." Blessed is that servant whom the Lord, when he comes, shall find at his post.

DISCOURSE FOURTEENTH.

THE FIRST STAGE OF THE SECOND ADVENT—SIXTH VIAL PERIOD—COMING OF CHRIST—FIRST STAGE—MANNER—DESIGN—EFFECTS—HARVEST—WARNING.

Behold I come as a thief! Blessed is he that watcheth and keepeth his garments; lest he walk naked and they see his shame.

Rev. xvi. 15.

The first advent of Christ includes the time from his incarnation to his ascension, and comprises all the events connected with his appearing to put away sin by the sacrifice of himself. His nativity in Bethlehem, his presentation in the temple—his baptism at Jordan—his temptation in the wilderness—his public ministry—his transfiguration on Tabor—his agony in Gethsemane—his crucifixion on Calvary—his resurrection from the dead, and his ascension from Olivet, all belong to the period called the first advent; although strictly speaking, his nativity may be designated by that term. In like manner, the second advent, although generally understood to import his return to the earth, is used to signify the whole period of his reign, from his coming until the consummation of mediation, and comprehends the resurrection and reward of his saints—his manifestation to the world—the setting up of his kingdom—the restoration of Israel—the subjection of the nations—the last rebellion—the resurrection of the rest of the dead, and the subjection and reconciliation of all things unto God. We purpose now to consider the first or primary stage of the second advent, to which the words of our selection refer, "Behold, I come as a thief! &c."

This passage of Scripture is remarkable for the connec-

tion in which it stands. It appears to be introduced as a note of warning to the people of God in the midst of the last grand political movement of the age, prophetically described as the gathering together of the kings of the earth, and of the whole world, to the battle of that great day of God Almighty. In this book, called the Revelation of Jesus Christ, which God gave unto him, is made known to the Church, the events of this dispensation, from the apostolic times until the second advent, by the successive opening of seven seals, the sounding of seven trumpets, and the pouring out of seven vials. Most of the events thus symbolized and foreshown have undoubtedly been fulfilled, and the close of this dispensation is rapidly approaching. Without presuming positively to determine the agencies and events represented by the symbols of the SIXTH VIAL period, we deem it in place to offer a few remarks thereon, by way of explaining the force and bearing of the passage under consideration. John says, "And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof, was dried up, that the way of the kings of the east might be prepared." There seems to be here an allusion to the exhaustion of the Euphrates, above Babylon, by the Medo-Persian forces under Cyrus, which leaving the channel dry, prepared the way for the conquest of the city, by that eastern monarch. And as Babylon is used in this book as a symbol of the nationalized apostate churches, or Roman Catholic Hierarchy, the mother of all similar apostate churches, whose seat is Rome, and which is sustained and supported by the civil rulers, in their assumption of divine prerogatives and dominion over the faith and practice of the people, who are as a natural stream of population, constantly flowing into her: so the drying up of the water may represent the alienation and withdrawal of the people from her, preparatory to her final overthrow and destruction,

when Christ and his saints, represented by the kings of the east, shall come and take the kingdom and possess it forever. Admitting that we have interpreted the symbols aright, then the prophecy has been for some years in progress of fulfilment. And if the Euphrates symbolizes the population of the Turkish Empire, as some suppose, and the drying up of the waters, the wasting or exhaustion of the same, to make way for the restoration of the Jews, the events predicted have been in progress of fulfilment a number of years. John adds, "And I saw three unclean spirits like frogs, out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, (for they are spirits of devils (*demons*) working miracles,) go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." As we must now be living in an advanced stage of the sixth vial period, we may expect to see some indications of the secret workings of these unclean spirits. The battle of that great day of God Almighty, is described in chap. xix. 11–22., and is evidently the same as that predicted in Ezek. xxxviii., and Zech. xiv., inasmuch as in all three places, the Lord is represented as making his personal appearance at that time, and he is not to appear three times, but only once. Therefore, this gathering will not take place until after the restoration of the Jews, who are then to be a nation again upon the mountains of Israel. But as the tide, after its ebb, returns at first by almost imperceptible degrees, creeping upon the shore, so the reflux of the Jews to Palestine has already commenced, and is now progressing, with a slow, and almost unnoticed, but, like the tide, with sure and steady pace. The powers denoted by the dragon, the beast, and the false prophet, are not altogether unconcerned spectators of this movement, even in its incipient stage. The demon-like spirits may be regarded as already

at work in the hearts of the powers from which they shall soon emanate; and whenever the increase of Jews in Palestine shall become sufficiently great to alarm their fears; efforts will be put forth to combine their forces against them. The nationality of the Jews, for which their return is now preparing the way, will probably be effected in less than twenty years, and as the times of the Gentiles will then terminate, and the first resurrection take place, Jesus introduces this note of warning, (at the very time when the unclean spirits go forth to the kings of the whole habitable earth,) to apprise his church of his coming. "Behold, I come as a thief!" &c. The coming of Christ here spoken of is the first stage of his advent, and will take place immediately after the going forth of the unclean spirits, and sometime before the combined powers shall be gathered together, through their instrumentality. Some expositors have supposed that this passage was out of place: but I trust it will be seen that it is wisely and graciously introduced at this stage of the sixth vial period.

The common theory of the second advent is that it will be a sudden, visible, glorious manifestation of Christ to the world, attended by the blast of a great trumpet, which shall wake the dead: that the saints then living will be changed, and the dead raised and caught up in a moment to meet him, and placed on his right hand; and then immediately afterwards the unrighteous dead will be raised, and with the wicked, then living, be compelled to stand before him, on his left hand. The judgment will then take place in which the judge will sentence the wicked to everlasting perdition, and reward the righteous with everlasting life. The wicked will then be driven to hell; the righteous taken to heaven, and the earth burnt up and destroyed in a general conflagration. On this theory the Millennium must precede the advent, which in that case would be more than a thousand years off. The Millerites

have pretty much the same view, except that they suppose the wicked are to be burnt up with the earth, at the coming of Christ, which they hold to be nigh at hand, and the Millennium will be a thousand years of glory and blessedness to be enjoyed by the saints on earth after the conflagration. And that the rest of the dead, as well as those consumed by the conflagration, will not be raised until the termination of the thousand years, when they will be judged and consigned to everlasting perdition. Many will no doubt think it strange that we call in question the correctness of these notions; aye, that we utterly repudiate them as altogether erroneous, being not only unwarranted by the word of God, but as directly perverting and contradicting that infallible criterion of truth.

We have already shown, in our former discourses, that the kingdom of Christ or the Millennium will be another and far better Mediatorial Dispensation, in which Christ and his Saints will reign personally on this earth: of course it must be preceded by the second advent of Christ and the resurrection and change of his saints. But the second advent of Christ will consist of two main stages or progressive steps; as we find from 1 Thes. iv. 13–17. where Paul says, "I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." Here we learn that when Christ comes in his glory to reign on the earth, his saints are to come along with him; and this necessarily supposes that they must have been previously raised and taken out of the world; for if they were still asleep or dead, and remaining on the earth they could not come with him at his appearing. The apostle next proceeds to show how it would be. "For this we say unto you, by the word of the Lord, that we which are

alive and remain unto the coming of the Lord, shall not prevent (hinder, or go before,) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we be ever with the Lord." This informs us how the saints will be taken up to meet the Lord in the air; so that "when he shall appear, they may also appear with him in glory." And hence we find that our Lord will first come from HEAVEN to the AIR. This is the first stage of the advent, and the second will be from the AIR to the EARTH. To the first stage our text applies, "Behold, I come as a thief!" &c. For Paul proceeds in the next chapter to show that it will be so. "But the of times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thes. v. 1–4. It is not to the saints, that that day cometh as a thief; but to the world, and to careless, and hypocritical professors it shall come as a thief. Hence Christ said, "If, therefore, thou wilt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. iii. 3. The coming will be at an unexpected time. The world will not be looking for it. Full of ambitious schemes and immersed in worldly cares they will practically say, "Where is the promise of his coming?" for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The careless and hypocritical professors will

not be looking for it. The language of their lives is, "My Lord delayeth his coming." But the saints of God will be "looking for and hasting unto the coming of the day of the Lord." It will be an expected event to them. They wait for the Lord, their soul doth wait and in his word do they hope. They wait for the Lord, more than they that watch for the morning, yea, more than they that watch for the morning.

But more particularly; a thief comes not only at an *unexpected time* but also in an *unobserved manner*, concealing his approach under cover of night. So Christ will come *unobserved* by the world. His descent from the throne of glory to the AIR will not be seen by them.

He will not then manifest himself to the world; but he will manifest himself to his saints. And there is an intimation of this in John xiv. 22, 23. "Judas, (not Iscariot) saith unto him, Lord how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." These words have generally been applied to a spiritual manifestation; but it is a manifestation to such as are spiritual, who love Christ and keep his words. And it is evident that Judas was led to ask the question by what Christ had said, v. 19. "Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also," and then he adds, "At that day, ye shall know that I am in my Father, and ye in me, and I in you." verse 20. Here Christ speaks of future life, and of the day of his coming, and more particularly of the stage of his coming, when his saints shall be raised and changed, and caught up to meet him in the air; when they shall see him as he is, and be made like him; and shall know, even as they are known. What a glorious manifestation! yet it will be invisible to the

world. It will come upon them as a thief, while they slumber on in worldly security.

But a thief comes to *take away something:* and Christ comes *to take his saints out of the world.* He will not leave one of them behind. All the righteous dead, from Abel the first martyr to the last and yet unburied one, that shall fall asleep in Jesus shall be taken. And all true believers who may then be alive and remain shall be taken. For Paul says, "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound) and the dead (*saints*) shall be raised incorruptible, and we, (*the living saints,*) shall be changed." 1 Cor. xv. 51, 52. Then both the dead and the living being raised and changed in an instant, shall be caught up together to meet the Lord in the AIR. In relation to this same event Christ also said, "I tell you in that night, there shall be two in one bed, the one (i. e. the Christian,) shall be taken, and the other, (i. e. the unbeliever,) left. Two shall be grinding together at the mill; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left." And they said, "Where Lord?" And he said, "Where the body is, there will the eagles be gathered together." So where Christ is, when he comes in the AIR, there also will his saints be gathered together.

It is possible that this first stage of the advent may be attended with a loud noise as of thunder which is called the voice of the Lord. But whatever may be intended by the voice of the archangel and the trump of God, it does not follow that any except the saints will hear it: as it appears to be designed for them alone. But as a householder, when he rises in the morning, and finds that his house has been broken into, and that his goods are taken, knows that the thief has come; so the world will know

after the saints are taken out of it, that the Lord has come to the AIR, where the saints are to meet him. And this appears to be what is meant by the *sign of the Son of man in heaven*, which sign is to precede his coming to the earth in great power and glory: for the saints being taken out of the world, will be a sure sign that Jesus has now come to the region of the air, and of course is in the air, which is frequently termed heaven.

"Behold I come as a thief! Blessed is he that watcheth, and keepeth his garment, lest he walk naked and they see his shame." "Here," says Clarke, "is a plain allusion, to the office of him, who was called the præfect, or overseer of the mountain of the temple. His custom was to go his rounds during the watches of the night, and if he found one of the Levites sleeping on his watch, he had authority to beat him with a stick, and burn his vestments. Such a person, being found on his return home *naked*, it was at once known that he had been found asleep at his post, had been beaten, and had his clothes burnt. Thus his shame was seen; he was reproached for his infidelity and irreligion." Just so will it be with the unfaithful, careless, nominal, worldly, and hypocritical professors of religion in the day of the Lord's coming. They will be found sleeping at their post, and acting out the saying, "My Lord delayeth his coming." When the true, faithful, and vigilant believers shall be raised, changed and caught up to meet their Lord, these shall be left behind. Thus they will be stript of their guise, and their hypocrisy and irreligion exposed to the world. The flames shall consume their robes, and they shall walk naked; for it will be seen that they were not true Christians, else they would have been changed and taken out of the earth. If Christ were now to come as a thief, to take his saints out of the world, I fear that great numbers, in all the churches, would be left behind. And while from their tombs, all true believers

would come forth at his call, how many would still remain in the congregation of the dead, who have once professed the name of Jesus.

But "blessed is he that watcheth, and keepeth his garments." The faithful shall have part in the first resurrection: they shall be changed and ascend to meet their coming Lord. They shall escape the things that are coming on the earth, and stand before the Son of man. Hence Christ says, "Let your loins be girded about, and your lights burning, and yourselves like unto men, that wait for their Lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching." And Paul says, "But let us who are of the day be sober, putting on the breastplate of faith and love, and for a hemlet, the hope of salvation. For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake, or sleep, (i. e., be dead or alive at the time of his coming,) we should live together with him.

"O happy servant he,
In such a posture found,
He shall the king of glory see,
And be with honor crowned."

To this period we refer, Rev. xiv. 13–16. "And I heard a voice, from heaven, saying unto me, Write, blessed are the dead, that die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them. And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud,

Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped." The harvest of the earth, is the Church of God; and its being ripe denotes that the number of the elect saints is complete; the time to reap is the end of the age, and the reaper is the Lord Jesus Christ, who shall reap his harvest of redeemed ones, and gather them together to himself, when he comes in the first stage of his advent to the AIR, where he is represented as seated on a white cloud. And truly from thenceforth, shall the dead, who die in the Lord, be blessed, together with those who shall be alive at his coming when they shall be changed and fashioned in his likeness, and shall be forever with him.

Now, as I said before, we are living in the sixth vial period, during which there will be a return of the Jews to Palestine, and the indications of a political combination against them, and that as soon as the Jews shall obtain possession of their own land, and declare their nationality again; an event which we think may take place within twenty years, (God knoweth,) then shall the first stage of the second advent take place. Let us take heed to the warning, "Behold I come as a thief!" This is the next event to be expected. We live in the last days of this dispensation. Wickedness is on the increase. Infidelity waxes bold; and scoffers say, "Where is the promise of his coming?" The mistakes which have been made in computing prophetic time, and the failures which have consequently followed, have caused a general disregard to this important subject, and emboldened scoffers. But notwithstanding those mistakes and failures, which God may have permitted to try our faith, in the promise of his coming, it is most certain that the day of the Lord draweth nigh. It is near even at the door—it hasteth greatly.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants and to every man his work, and commanded the porter to watch. Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at cock crowing, or in the morning: Lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, watch." Mark xiii. 34–37.

LINES ON ZECHARIAH, i. 5.

BY W. P. KENNEDY.

The ancient days were days of might,
In forms of greatness moulded,
And flowers of heaven grew on the earth,
Within the church unfolded;
For grace fell fast as summer dew,
And saints to giants' stature grew.

But one by one the gifts are gone,
That in the church resided,
And gone the spirits living light,
That on her walls abided,
When by our shrines he came to dwell,
In power and presence visible.

A blight hath passed upon the church,
Her summer hath departed;
The chill of age is on her sons—
The cold and fearful hearted,
And sad amid, neglect and scorn,
Our mother sits, and weeps alone.

Narrower and narrower still each year,
The holy circle groweth,
And what the end of all shall be,
Nor man nor angel knoweth;
And so we wait and watch in fear,
It may be that the Lord is near.

DISCOURSE FIFTEENTH.

THE FIRST RESURRECTION.

And the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.
1 Thes. iv. 16, 17.

It is a point in Christian Theology, "that there shall be a resurrection of the dead, both of the just and also of the unjust." Acts xxiv. 15. This is secured to man, by our Lord Jesus Christ, in his official capacity, as the second Adam; for, since by man came death, by man came also the resurrection of the dead; for, as in Adam, all die, even so in Christ, shall all be made alive." 1 Cor. xv. 21, 22. Death is the penalty of transgression, and comes upon all by the official disobedience of the first Adam. Life is the gift of God, secured to all by the official obedience of the second Adam. In Adam the first, all sinned, and all must die; but Christ obeyed for all, and all shall live again. Death came to all by Adam's sin; and life to all by Christ's obedience. The doctrine of the resurrection of the dead, is taught in Scripture, and confirmed by the resurrection of Christ himself, who died for us, and rose again. It is purely a doctrine of revelation, to be received by faith, and is not deducible from physical laws. And to the objector we would say, in the language of Paul to Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts xxvi. 8. Cannot He, who made man's body at first, by the same power raise it again from the dust? Without doubt he is *able* to do so, and we dare not question the veracity of his word, wherein he assures us that he *will*. We deem any attempt to prove this doctrine,

unnecessary, and shall proceed at once to treat of the subject of our selection; praying for a divine unction to attend the truth to every heart and mind.

In John v. 28, 29. The faithful and true witness says, "Marvèl not at this, for the hour is coming in the which all that are in their graves, shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Here we learn, that *all the dead* must be raised, whether they are good or bad; but there will be a distinction between them that have done good, and them that have done evil. The question to engage our attention now, is whether that distinction has any relation to time? Whether, as some, maintain, *all the dead*, good and bad, shall be raised at once, though it may be in two distinct ranks? or whether the saints will be raised at least a thousand years before the rest of the dead? Those who maintain the former, lay much stress upon the term "HOUR," in which all are to come forth, as if it signified merely a few minutes of time. But ωρα (*hour*) is used in Scripture to denote periods of different duration, as in John v. 36. "He was a burning and a shining light; and ye were willing for a *season* (ωρα *hour*) to rejoice in his light." Here it means the period of John the Baptist's ministry. And in 1 John ii. 18, it signifies the whole Christian dispensation. "Little children it is the last time (ωρα *hour*,) and as ye have heard that Anti-christ shall come, even now there are many Anti-christs, whereby we know that it is the last time. (ωρα *hour*)" But the Christian dispensation has already continued upwards of eighteen hundred years, so that the term HOUR may cover a period quite as long as we contend for: and the language of Christ simply declares, that a time is coming in which all the dead shall be raised; but it does not determine the length of the time; nor at what stage of it the

good shall come forth to the resurrection of life, or the evil to the resurrection of condemnation. And I know of no passage of Scripture which teaches that they shall all be raised at once, while there are many which prove that they shall not be raised at once; but that a considerable period will elapse after the resurrection of the just, before the rest of the dead shall live again.

Our text asserts that "*the dead in Christ shall rise first.*" By the *dead in Christ* are meant the saints, who "*die in the Lord*;" and who in verse 14, are said to sleep in Jesus; and are thus distinguished from such as die in their sins. Their rising FIRST, either means that they will rise before the living saints are changed, or that they will rise before the other dead. It cannot mean the former, for Paul shows that the dead in Christ shall be raised and the living in Christ shall be changed, at the same moment of time, even in the twinkling of an eye. "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead (righteous dead,) shall be raised incorruptible, and we, (the righteous living) shall be changed." 1 Cor. xv. 51, 52. And both the raised and the changed, are then to be caught up TOGETHER, to meet the Lord in the air. Their rising FIRST, must then, without doubt, signify a precedence over the rest of the dead in the order of time. But this would be of little importance, if it were only in a different rank or file, as some explain it, a few minutes before the other dead. Its great consequence arises from its relation to that state of surpassing glory and blessedness, in the kingdom of Christ, which belongs to those who have part in the first resurrection. The apostle, had no doubt, preached the coming and kingdom of Christ to the Thessalonians, as appears from his epistles; but it seems they did not fully comprehend his doctrine concerning the par-

ticipation of the saints in that glorious reign. They had taken up the idea, that only those who should be alive, and remain on the earth at the time of his coming, would enjoy that blessed and glorious state; and hence they mourned for the dead saints, as though they would be excluded from it. Hence, Paul wrote to them, to correct their error, saying, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again; even so them also which sleep in Jesus, will God bring with him," verses 13, 14. He then proceeds to show the preliminary steps by which the saints, both living and dead, will, at the time of of his coming be prepared to participate in the glorious appearing and kingdom of the Son of man. He assures them that at the last trump, the dead in Christ shall rise first, i. e., before the other dead, concerning whom there is no hope of their having part or lot in the matter. And that at the same moment, in which the dead in Christ shall be raised, the living saints who remain on earth will be changed and made immortal; and all being caught up together to meet the Lord in the air, they shall be prepared to come with him when he comes from the air to the earth. The doctrine of this passage, is that the saints of God, whether they be dead or alive shall be raised or changed at the close of this dispensation, and prior to the appearing and kingdom of Christ; and thus be qualified to appear when he appears in his glory, and to reign with him in his kingdom. And as the other dead will not participate in the glory and honor of the Millennial reign, they will not be raised until afterwards. The resurrection of the saints will, therefore, be first, and will precede that of the other dead, by at least one thousand years. Therefore the Psalmist says, "The ungodly shall not stand

(RISE UP) in judgment; nor sinners in the congregation of the righteous ones." Psl. i. 5.

The same truth is taught in 1 Cor. xv. 22, 23. "For as in Adam all die; even so in Christ shall all be made alive. But every man in his own order. Christ the first fruits; afterwards they that are in Christ at his coming." Here the apostle speaks of the resurrection of Christ's only, i. e., of the dead in Christ. And the time of their rising, is to be at his coming. The others are not to be raised at that time: for, "the man that wandereth out of the way of understanding, shall remain in the congregation of the dead *ones*." Prov. xxi. 16. And Isaiah in speaking of the day of Israel's glory, says of the wicked, "They are dead, they shall not live; they are deceased, they shall not rise. Therefore, hast thou visited and destroyed them, and made all their memory to perish." But of the Lord's people he says, "Thy dead shall live, with my dead body shall they arise. Awake, and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi. 14 and 19. These passages show that the wicked shall not rise with the saints; but they shall rise at a subsequent period referred to by the apostle as the END, or *last order* of the resurrection, when he shall have delivered up the kingdom to God, even the Father; when all false rule or authority is put down, and death itself, the last enemy, destroyed. See 1 Cor. xv. 24–26.

But this doctrine is still more definitely stated in Rev. xx. 4–6. "And I saw thrones, and they sat upon them; and judgment was given unto them; even the souls of them that were beheaded, for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest

of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." This vision relates to the Millennial reign, and corresponds with that of Dan. vii. 22, who beheld when "Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom;" for who were they that sat upon the thrones and to whom judgment was given? "John says, "*Even* the souls of them that were beheaded for the witness of Jesus," &c., who are certainly the saints of the Most High. I have in this passage of Scripture omitted the words, "*I saw*," which were supplied by the translators, and have rendered Kai, *even*, for which there is good authority, making the following words descriptive of those who sat upon the thrones, and reigned with Christ. The term *souls* here, has occasioned some to err, in consequence of not observing its *Scriptural* use. The common theory is that the soul is the spiritual part of man, an immaterial subsistence distinct from the body; but though this has long been the theological idea, it is not the Scriptural idea of the term soul. In Scripture it is employed to denote the *mode of existence* consequent upon the union of the body and spirit, and in its application to human beings, includes the idea of personality, so that in many places it might be rendered *person*, and in others *life*, with special reference to our present mode of existence, or our resurrection state. "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, (the spirit,) and man became a living soul." Gen. ii. 7. Here it evidently means *mode of existence* consequent upon the union of body and spirit, and might be rendered a "*living person*." Prof. Bush says, "The term soul

actually implies in sacred usage all that constitutes the essential person," and "the word ψυχη (soul) is strictly applicable to the principle of vitality as connected with animal organization." Death is a destruction of this mode of being, hence it is said, "The soul that sinneth, it shall die. And he that dies is said to lose his soul. The resurrection is a restoration of this mode of being and he that is raised from the dead, again becomes a living soul, or is said to find his soul. Thus Christ said, "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his soul, (ψυχη) shall lose it; and whosoever will lose his soul, (ψυχη) for my sake, shall find it. For what is man profited, if he shall gain the whole world, and lose his own soul? For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." Matt. xvi. 24–27. Here we see that the term refers to *that mode of existence*, which may be lost by death, and found again in the resurrection. And we learn that he that denies Christ for any temporal advantage, even his very existence here, shall not only lose it ere long by death, but also forfeit his part in the first resurrection, and lose it then; for his name shall be blotted out of the book of life. On the other hand, he who confesses Christ here, at the loss of all temporal things, even his very existence, by suffering martyrdom for Christ's sake, shall have part in the first resurrection and hence find his soul again, in that day, when the Son of man comes to give reward unto his servants, and to all that fear his name, both small and great. And, indeed, what would it profit a man if he could gain the whole world now, which he must soon leave, and as a consequence lose his part in the first resurrection, and forfeit all title to the glorious and everlasting inheritance of the saints in light? for if that be lost,

nothing can be given in exchange for it; it is irrecoverably lost. In Rev. vi. 9, 10, John says, "I saw under the altar the soul of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice, saying, How long, O, Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." Here the souls under the altar represent the persons of the martyrs who were slain on account of their religion, and who, relying on the sacrifice of Christ for eternal life, anticipated their resurrection from the dead and an eternal reward in his kingdom. And they inquire, how long it will be ere the wicked shall be destroyed out of the earth, and the promised inheritance given to the saints of God. "And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." v. 11. As white robes symbolize the righteousness of the saints; this vision imports that their innocency and rectitude would be vindicated, and after a further period of rest to them, but persecution to the saints living on earth, the great object of their desire and expectation would be granted. And these same souls, as well as all others redeemed from among men, are again seen by John in his vision, Rev. xx. 4, as living again and reigning with Christ. Some suppose that none but the martyrs will have part in the first resurrection; but it is evident that all the saints are to have part in it; since it is not only those who were *beheaded or slain* for the witness of Jesus and the word of God, but also those who had "not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands." And this embraces all true believers, who worship God in sincerity, rejoice in Christ Jesus, and put no confidence in the flesh. And

the Scriptures plainly declare that ALL the saints shall be with Christ when he comes in his glory, and consequently all must be previously raised and changed, and caught up together to meet him in the air, that they may come with him. And this resurrection will be at least one thousand years prior to the resurrection of the rest of the dead; for they lived not again until the thousand years were ended.

The first resurrection, with its consequent glory and blessedness, has been an object of the faith and hope of the saints in all ages. To this period they looked for the fulfilment of the promises. In this the Woman's Seed would consummate his triumph over the serpent by bruising his head, and finally destroying "him that hath the power of death, which is the Devil." In our Lord's reply to the Sadducees, who denied the resurrection, we find that this constituted the gist of the Abrahamic Covenant. For the pledge of God, to fulfil that covenant to Abraham, Isaac, and Jacob, after they were dead, necessarily included their resurrection from the dead. See Luke xx. 27–38, and Ex. iii. 6, and vi. 3, 4. And hence Paul says, that they sojourned in the land of promise, as in a strange country; and died in faith, not having received the promises (in fulfilment); but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were pilgrims and strangers on the earth; looking not for the fulfilment of the promises in that age, but in one afar off; believing in God, who quickeneth the dead, and calleth the things that are not, i. e. future things, as though they were. In the visions of faith they saw the New Jerusalem here, and they looked for that city which hath foundations whose builder and maker is God. And the great hope of all those who through faith, were valiant for God in enduring torture and death itself, "not accepting deliverance," was, "that they might obtain a BETTER RESURRECTION," even that of which Christ says, "They

that shall be accounted worthy to obtain that world (αιωνος *age*) and resurrection from (εκ *out of*, or from among) the dead, neither marry, nor are given in marriage. Neither can they die any more, for they are equal unto the angels: and they are the children of God, being the children of the resurrection." Luke xx. 35, 36. Here it is evident that a special or particular resurrection is intended, inasmuch as it is to be *out of*, or *from among* the dead; and all who *are counted worthy* of it are *the children of God.* So that none but children of God shall then be raised. They will be raised from among the dead, leaving all who are not the children of God, still in place of the dead. Consequently it is the first resurrection. Paul tells us that he counted all things loss for Christ; that he might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means he might attain unto the resurrection out of, or from among the dead, (εκαναστασις) and shows that the glory of that resurrection will be that Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. iii. 7, 10, 11, 21. Such a resurrection was worthy of his highest ambition, though in attaining it, he suffered the loss of all things.

This resurrection is called "*the resurrection of the just.*" Luke xiv. 14. "But when thou makest a feast; call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." And it is put in opposition to the resurrection "of the unjust" in Acts xxiv, 14. And answers to the resurrection of life, in opposition to the resurrection of damnation in John v. 28, 29. To this Job had reference when he said, O, that thou wouldst hide me in the grave, that thou

wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time and remember me! If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands." Job xiv. 13–15. And again, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself and my eyes shall behold and not another; though my reins be consumed within me." Job xix. 25–27. And to this the Psalmist had reference when he said, "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Psl. xvii. 15. In view of this, Paul exclaims, "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'" 1 Cor. xv. 53, 54.

"Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." O, what a happy meeting! Jesus and his redeemed people! Jesus in all the glory of his Father, and attended by the retinue of heaven! Jesus arrayed in his loveliest charms—the fairest among ten thousand! Jesus, the heavenly bridegroom, clad in his royal vestments, and shining in uncreated light. Jesus and his saints. His saints changed and glorified, and fashioned in his own image, and arrayed in the garments of righteousness as the bride of the Lamb, without spot or wrinkle, or any such thing. Jesus shall look upon them in love. His countenance will be radiant with heavenly benignity. He will see in them the travail of his soul, and be satisfied.

While all the heavenly harpers shall sing and say, "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come and his wife has made herself ready." Rev. xix. 7. It will be an eternal union; "and so shall we be ever with the Lord."

My brethren, the time is short. The day of the Lord hasteth greatly. It is even at the door. The first resurrection must take place during the pouring out of the sixth vial, when Christ shall come as a thief. Are you ready? Have you washed your robes and made them white in the blood of the Lamb? Are you waiting for his coming, and watching unto prayer? O, be more devoted—more attentive to duty—more dead to the world—more alive to God. Be sober, watchful, prayerful. Take heed to yourselves lest a carnal security cause you to slumber, and the Lord come when ye are not looking for him. Alas! there are many evil servants, who eat and drink with the drunken; many having a form of godliness, but who deny the power thereof; many professing to know him, but practically denying him. O, my brethren, let not the dissensions which exist among professing Christians, prevent us from watching. Let us cherish this blessed hope, this glorious prospect, and keep up our heavenly conversation. It is a reality. A crown of life and glory—a kingdom of light and love—a world of joy and blessedness await the faithful followers of the Lamb. Jesus will soon come, and exalt us to share in his glory. Let us confess him then before men; live for him: and daily wait his appearing. Let us press on towards the mark for the prize of our high calling, and be diligent in every good word and work, that we may be found of him in peace, without spot and blameless.

DISCOURSE SIXTEENTH.

THE DISPENSATION OF HIS COMING—AN INTERVENING AGE—ONE OF TRANSITION—RESTORATION OF JUDAISM—PARABLE OF THE TEN VIRGINS—THE EVERLASTING GOSPEL—TIME OF JUDGMENT.

After this I will return, and will build the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.—Acts xv. 16, 17.

The first resurrection closes the "times of the Gentiles," and consummates the purpose of God "to take out of them a people for his name." This people will consist of all true believers in Christ during this dispensation, who, together with the saved of Israel, and the redeemed of former ages, will make up the church of the first-born, whose names are written in heaven; and who are to be kings and priests with Christ in the coming kingdom. At the first stage of his coming, the number of this "called, and chosen, and faithful" company will be completed and gathered together unto him, as "a kind of first fruits of his creatures." The wedding will then be furnished with guests. The cabinet of Jesus, the Son of David, will then be filled up, and an occupant provided for every throne, and a priest for every altar in the new heavens and new earth, wherein dwelleth righteousness. Thenceforward the crown and the mitre can be won no more; for then the period of man's highest probation will terminate, and this great salvation will never again be offered to man. Now, the gospel of this salvation is preached, and whosoever believeth and is baptized, shall be saved; but when the glad tidings have reached all nations, then shall

the end come. This dispensation will then close, for the church will be completed and the first resurrection ensue. But we must not hence infer, that there will be no other dispensation, no other gospel, no other probation to the human race.

The grand cycle of Redemption is divided into various ages or dispensations, having their distinctive characteristics, and so adapted by infinite wisdom to the wants of man, as best to secure the designs of mercy in relation to our race and world. To these Paul alludes in Acts xvii. 26, 27, saying, that "God hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath *determined the times before appointed*, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him." These times embrace all dispensations—the past—the present—and the future. The past, have in turn accomplished as far as possible, the purposes of God, and have recorded the results of their means and instrumentalities, for the redemption of man in the arcana of heaven. The present is rapidly filling up its register of the good and the bad, and will soon give place to a successor. The epoch of each, hitherto, has been marked by some singular interposition of Divine providence, and we are warranted to expect that the introduction of others yet to come, will be attended by surpassingly grand and glorious exhibitions of Almighty power and grace, severity and goodness. Generally, too, there has been at the close of each dispensation, a period, serving as its epilogue, and having an important prospective bearing on the succeeding one. Such was the ministry of John the Baptist, at the close of the Jewish dispensation, to prepare the way of the Lord. Such also the ministry of Noah, for one hundred and twenty years, at the close of the ante-diluvian age, while the ark was preparing, in which it was designed to

preserve a remnant of the old world, as a germ of the new. It was a time of warning, and afforded to such as believed, time and means of escaping the perdition of the ungodly, and attaining to the new condition of things. And hypothetically speaking, many might have been saved, had they believed, though in fact, few, i. e., eight souls only were saved in the ark.

We look for a like period at the close of this age or dispensation: the passing away of the heavens and the earth that now are, and the introduction of a new heavens and a new earth, in which righteousness dwelleth: a period in which the saints shall be in the air with Christ, and the inhabitants of the earth shall be punished for their iniquity: a period in which the nations shall be broken in pieces as a potter's vessel; the Jews restored to their own land, and a remnant of all saved from the perdition of the ungodly, and reserved to become the subject of the Millennial kingdom. In short, it will be a period in which the materials of this dispensation will be cast into the crucible of the Divine wrath, and prepared for a new moulding. And while the saints in the AIR with Christ, shall be constituted into a heavenly hierarchy, and learn from him the laws and institutions of his kingdom, preparatory to their reign upon earth, the judgments of God will be poured out on the world, and means instituted for the subjection of the nations to his righteous government, when he shall come and set up his kingdom. It will be the transition state from the Christian dispensation to the Millennium—from the heavens and earth which are now, to the new heavens and new earth—from this world to that which is to come—of which Peter says, "But the day of the Lord will come as a thief in the night: in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. iii. 10. This

period we call the dispensation of his coming, forming a connecting link between the present time, and the kingdom of God, and lasting during the time from the first to the second stage of his coming.

To this period we think the words of our text have reference. They are quoted by the Apostle James from the Septuagint version of the Old Testament. The Christian dispensation had now been fairly introduced and the times of the Gentiles commenced. The door of faith was opened to them, in the ministry of the gospel, and many were converted to God. Some of the Jewish Christians in their zeal for the ceremonial institutions of the ancient economy, taught that unless the Gentiles were circumcised, and kept the law of Moses they could not be saved. The question was referred to the apostles and brethren at Jerusalem for settlement. In the debate which arose, Peter recounted the manner in which God had a good while before, made choice of him to preach the gospel to the Gentiles, that they should hear and believe. And James in reference to Peter's statement, says, "Simeon hath declared, how God at the first, did visit the Gentiles, to take out of them a people for his name." This visitation of the Gentiles, or times of the Gentiles began, then, with Peter's preaching to Cornelius and his friends, and will continue to the first stage of the second advent of Christ. James, no doubt knew, that during this time, "the sinful kingdom" of Israel was to be destroyed, and the Jews, "sifted as corn is sifted in a sieve, among all nations," according to Amos ix. 8, 9, and that Jerusalem would be trodden down of the Gentiles, until the times of this visitation should be fulfilled: and as he was speaking to Jewish Christians, who, according to the Lord's predictions, expected the destruction of Jerusalem, and the great tribulation which should succeed, he does not mention it particularly, but passes to a more agreeable

subject—the restoration of the Jews, and the establishment of the kingdom of David—quoting from Amos, "After this," i. e., after the visitation of the Gentiles, "I will return, and will build again the tabernacle of David which is fallen down," &c. Here we find that his predicted return applies to his second advent, the first stage of which synchronizes with the close of the times of the Gentiles, the restored nationality of the Jews, and the first resurrection. And therefore the building up of the tabernacle of David, and the other events predicted in the text, must be subsequent to the resurrection of the saints; and imports that a period will then commence, in which this building or restoration will go on, and when the residue of men will seek the Lord and all the Gentiles on whom his name is called. This period, beginning with the first stage of the second advent, will continue while the saints are in the air with Christ, and shall be consummated by his glorious appearing, when with his saints he shall take the kingdom and possess it forever.

The parable of the Ten Virgins, Matt. xxv. 1–13, relates to this period, and presents the aspect of the kingdom towards it, and the nature of that probation, which will then be granted to the inhabitants of the earth.

Verse 1. "Then shall the kingdom of heaven be likened unto ten virgins," &c. The first point to be determined, is the time to which this parable refers: THEN, When? Why, say some, at the day of judgment. But let us examine this matter. Some time is evidently referred to, about which the Savior had been speaking, and we must go back to the previous chapter to find it. In Matt. xxiv. our Lord answers the inquiries of his disciples respecting the destruction of Jerusalem, the sign of his coming and the end of the age or dispensation. From verse fourth to fourteenth he gives a general warning to guard them, and all true believers, to the end of the age, against

the delusions of false Christ's, and false prophets, and the aboundings of iniquity until the end come. From verse fifteenth to the twenty-eighth, he gives special warning respecting the destruction of Jerusalem, and assures them that he would not come at that time, and that instead of remaining in Jerusalem in expectation of deliverance they should go out of it and flee to the mountains. From verse twenty-ninth to fifty-first he predicts his second coming in both stages of it; and tells them that it will be "immediately after the tribulation of those days," which we find from Luke xxi. 20–24, will extend from the destruction of Jerusalem, during the dispersion of the Jews, and the treading down of their city by the Gentiles, until the times of the Gentiles be fulfilled. That tribulation still is in progress. And at its close the sun shall be darkened, &c., and they shall then see the *sign of the Son of man in heaven*, i. e., in the AIR, for the saints being taken out of the earth will be the sign, for they are to meet him in the air. This is the first stage of the coming, and the second is, when all the tribes of the earth shall mourn on seeing him come in the clouds of heaven, with power and great glory. He then introduces several appropriate illustrations and warnings, particularly applicable to his saints, who are to be always looking for and hastening unto his appearing. And assures them, that at the time of his coming, two shall be in the field; the one shall be taken, and the other left. Two shall be grinding at the mill; the the one shall be taken, and the other left: referring to the saints being taken out of the earth at the first stage of his coming, while all others will be left, and warns them to be always ready, for as much as they know not the day, or hour of his coming. Now it is evidently to the time of his coming, from the first to the second stage of it, that the parable of the ten virgins refers. THEN shall the kingdom of heaven be likened unto ten virgins. Then shall the

kingdom of heaven assume an aspect to the world, which may be illustrated by the particular incidents of a marriage ceremony here related. It is not *now* that the kingdom of heaven assumes such an aspect, but *then*. And for want of attention to this particular, many have erred in applying the parable to the present dispensation, and making the virgins to represent the professing church; for in so doing they violate the features of the parable, because that would be to make the virgins to be the bride. Taking a prophecy out of its connection, and applying it to some other time or event, than that to which it belongs, is sure to spoil it. It is as if a builder were to take a barge pole for a girder, or put the hall door in the attic story. Our Savior in this parable, employs a portion of the ceremonies of an oriental wedding, to represent the aspect and relations of things, from the time of taking his saints out of the world, until they shall appear with him in glory. He begins at the point of time in which the bridegroom is expected to return to the house with the bride. "The procession accompanying the bride, from the house of the father to that of the bridegroom, was generally one of great pomp, according to the circumstances of the married couple; and for this they often chose the night." Certain virgins were left at the house of the bridegroom, who were to go forth with lighted torches to meet him, when he came with his bride. The virgins were not the bride: but persons left at the bridegroom's house, who should wait upon the bride and bridegroom at his coming. Hence the virgins cannot represent the saints of God, who constitute the Church, the bride, the Lamb's wife. Christ is the Bridegroom, and the Church is the bride. Thus Paul in Eph. v. 23–32, after speaking of the relation of husband and wife, and of Christ and his saints, says in conclusion, "This is a great mystery, but I speak concerning Christ and the Church." The union of Christ and his saints,

who constitute his spotless and glorious bride, will take place at the first resurrection, when they shall be perfected and caught up to meet him in the air; and when the angelic attendants will say, "Let us be glad, and rejoice, and give honor to him; for the marriage of the Lamb is come and his wife hath made herself ready." Rev. xix. 7.

Those left in the earth when the saints shall be taken out of it, are represented by the virgins: and I can conceive no event more likely to alarm them, and induce some religious concern than the sudden and all-pervading "*sign of the Son of man in heaven*," nor one better calculated to awaken them to an expectation of his speedy coming in the clouds of heaven attended by his saints. Then the evil servant will no longer say in his heart, "My Lord delayeth his coming;" nor the mere professor think that the form of Godliness is enough, when he shall be stript of his cloak, and his insincerity exposed to the world. Then the scoffer will not say, "Where is the promise of his coming?" nor the worldling think that his possessions are to endure forever. All will be convinced that the end has come upon them unawares, and the day of the Lord has overtaken them as a thief in the night. Then will their hearts fail them for fear, and for looking after those things which are coming on the earth. Many will then repent of their folly and wickedness, when it will be too late to avail themselves of the great salvation, now offered in the gospel to them that believe. It will be too late then to secure a heavenly birthright, or an inheritance with the sons of God. The highest probation of man will then be as effectually closed by the coming of the Lord to all the living upon earth, as it is now by death to all who die in their sins. And since this great salvation can be secured during this probationary dispensation only, by fulfilling its conditions, it will be impossible to secure it after death, or after the coming of Christ. All who

neglect or despise it while the probation continues, will, like Esau, who sold his birthright for a mess of pottage, be rejected, when they would inherit the blessing. Esau's tears could not bring back the birthright he had sold, nor recover the blessing forfeited by his profanity: and no repentance subsequent to this life, or after the close of this probation will ever gain the once forfeited dignity and glory of being a king and a priest with Christ in his kingdom. But though Esau could not obtain the blessing of the first-born; though he found no space for repentance in that particular connection: yet he did obtain a blessing of an inferior character, and was made subject to his brother. In like manner, though none but the saints shall be kings and priests in the kingdom of heaven; yet it is written, that all people and nations and languages shall serve them; and must, therefore, be brought into subjection to them. For this purpose as well as to punish the adherents of the Dragon, the beast, and the false prophet, the dispensation of his coming intervenes between the present dispensation and his kingdom. During this period another probation will be instituted, that all who fulfil its conditions may escape the doom of the wicked and be reserved to become subjects of the kingdom of heaven. And they will no doubt be led to inquire into the conditions and relations of that dispensation, and to prepare for the expected coming of Christ, the heavenly bridegroom, and the saints, his glorified and exalted bride. Hence, it is said, the virgins "took their lamps and went forth," or rather, prepared to go forth "to meet the bridegroom," for they did not actually go forth until the cry was made, "Behold the bridegroom cometh." But as it has been heretofore, under all circumstances and conditions of human probation, so will it be then, a part will act wisely, by making suitable and thorough preparation for the expected event, and a part will act foolishly, making only a superficial and unavailing preparation

under the excitement of the occasion; for "five of them were wise, and five were foolish. The foolish took their lamps, but took no oil with them; but the wise took oil in their vessels with their lamps."

How long Christ and his saints will remain in the AIR, is no where definitely stated, and how long that period will last, is no where positively revealed. It may be forty years or more. The exode of Israel from Egypt to Canaan appears to be typical of the exode of the Church of God from this world to that which is to come; and as Israel sojourned in the wilderness forty years, preparatory to entering the promised land, so the church may sojourn with Christ in the air forty years before entering into the purchased possession or redeemed earth. This perhaps would be long enough to test the character of the preparation made by those represented by the virgins: and a test of this kind is to be made, for "while the bridegroom tarried, they all slumbered and slept;" which imports that when the first excitement is over, they will, in general, cease to think of the coming of the Lord with his saints as immediately nigh, and will become again deeply concerned in business and trade, and absorbed in political cares and disquietudes. Then the lamps of the foolish will go out for want of oil. They will be like many unwise professors of religion now, who seem to be very much engaged in times of excitement, but forsake the church and go back to the world as soon as it is over. On the contrary, the wise, having made due preparation, will retain a readiness, and shall be approved at his coming. This will be the true *tarrying time.* A few years ago, some persons, being disappointed in their expectation of Christ's coming at the time they had fixed for it, very ingeniously got up a tarrying time, based upon this parable, to account for the delay and help them out of the difficulty. They calculated that it would last six months.

It was fortunate for themselves and others that they made it no longer. They called themselves the wise virgins, and the churches generally the foolish ones. But then they grossly violated the features of the parable, for if they were virgins, they ought to have been asleep until the herald of the bridegroom announced his coming. Instead of which they turned *heralds* themselves, and set up such an alarming *midnight cry*, that many went nearly crazy. Their tarrying time, however, soon passed away and the erroneousness of their calculations and expositions was made apparent.

"At midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him." This probably intimates nothing more than that some startling sign or warning will be given immediately before the glorious appearing of Christ and his saints. This sign may be nothing more than the gathering together of the armies of the Dragon, the beast, and the false prophet, to the place called Armageddon, or their combined invasion of Israel, in the land of Palestine, which immediately precedes the second stage of the advent. According to Zech. xiv. 1–5, the gathering together of all nations against Jerusalem to battle, will precede, and therefore, be as the herald of the coming of the Lord with his saints. Then shall the ungodly and disobedient be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that *believe in that day*. 2 Thes. 1–10. The believers in that day are distinguished from the saints, and some have supposed that by the saints were meant the angels; but the text is plain enough and accords with other Scriptures. Observe, he will be glorified in his saints—the redeemed and sanctified of all preceding dispensations and who had been raised and changed and caught up to meet him in the air; and,

who, when he appears, shall appear with him in glory. Hence he will be glorified in them as his chosen and faithful people. And he will be admired in all them that believe in that day, i. e., in those who by believing in and obeying the will of God concerning them in the dispensation of his coming will be made the happy subjects of his kingdom. And for this he assigns a reason in the parenthesis, viz., "Because our testimony was believed among you." On which account the saints shall possess the kingdom—and believers in that day will be reserved as its subjects. David in Psl. xlv. shows that the church—the bride of the Lamb—will be gloriously arrayed. "For on thy right hand shall stand the Queen, in the gold of Ophir: and the king's daughter is all glorious within; she shall be brought to the king in raiment of needle work: so shall the king greatly desire thy beauty; for he is thy Lord, and worship thou him. The virgins, her companions that follow her shall be brought unto thee." Here the church is the bride, and the virgins are acknowledged as the companions of the bride, and though their condition will be comparatively a happy one, as they will be brought to the king "with gladness and rejoicing; yet they will not be changed and glorified, but still in natural flesh, and shall serve the saints as the virgin attendants waited upon and honored the bride.

When the wise virgins entered into the marriage with the bridegroom and bride, the door was shut and the foolish virgins were excluded. And when the believers in that day, shall enter into the kingdom as its subjects with Christ and his saints, the rest shall be excluded, or as Paul says, "banished with everlasting destruction from the presence of the Lord and the glory of his power.

That dispensation will have its religious means and services as well as others have had. And this is symbol ized in Rev. xiv. 6, 7. "And I saw another angel fly in

the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice: Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." It is worthy of note that the time of the angel's flight through the air, was subsequent to the sealing of the 144,000, who represent the redeemed from the earth, and are the first fruits unto God and to the Lamb. And the angel is said to be another angel, which intimates a different ministerial agency from that through which the 144,000 were redeemed. And flying in the midst of heaven denotes the extraordinary character of the ministration. It is called the *everlasting* gospel. In the original αιωνιον from αιον *age*; and signifies the gospel of the age or dispensation, not the gospel of the kingdom, which is now preached. It is preached to them that dwell on the earth as distinguished from the saints who will then be in the air with Christ. It will be a proclamation of judgment, and the duties and obligations of mankind during that period of judgment. And therefore, in the parallel passage, Rev. xi. 13, it is said that when by God's judgment of a great earthquake, the tenth part of the city fell, and slew of men seven thousands, "the remnant were affrighted and gave glory to the God of heaven." And Isaiah says, "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. xxvi. 9. And that will be a time in which the judgments of the Lord will be in the earth. Isaiah describes it thus, "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan. And upon all high mountains, and upon all high

hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be laid low, and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty; when he ariseth to shake terribly the earth." Isa. ii. 12–19. And again, "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied and utterly spoiled, for the Lord has spoken the word. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore, hath the curse devoured the earth, and they that dwell therein are desolate. Therefore, the inhabitants of the earth are burned and few men left. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning of grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea." Isa. xxiv. 1, 3–6, 13–15. Observe when the inhabitants of the earth are consumed, in the day of the Lord's judgments, there are to be a "few men left," some who will escape the burning. And these are to be as the fruit remaining on an olive tree, or a grape vine after the first fruits have been gathered. And they will glorify God in the fires of his judgments. Again, "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the

fear, shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down; the earth is clean dissolved; the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgressions thereof shall be heavy upon it: and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 17–23. The time of this fear and destruction will be just before the Lord of hosts shall reign in Mount Zion, hence during the dispensation of his coming, when men shall in vain try to escape the judgments of the Lord; when all earthly governments shall be broken up, and all human organizations of society dissolved. And at the close of which the host of the proud and haughty kings and potentates of earth, shall be cut off and shut up in the prison of hades or hell, until after the Millennium, when they will be visited and raised from the dead.

Finally, the dispensation of his coming is to have a special bearing upon the future destiny of the natural seed of Abraham, or Israel after the flesh. A sufficient number of the Jews will return to Jerusalem and Palestine, prior to the close of the times of the Gentiles to constitute themselves into a nation, when the fulness of time comes. And after the first resurrection, and the commencement of the dispensation of his coming, there will be a general

return of the Jews to Palestine, and they will settle the land after their old estates. Judaism will be restored, and the providence of God shall again mark them as his chosen people. Thus he will begin to "build again the tabernacle of David which is fallen down;" but he will "save the tents of Judah first;" and the Jews will be the medium of God's mercy towards the nations; for the great object of their restoration is "that the residue of men might seek after the Lord, and all the Gentiles." And the rewards and punishments of the nations, shall have respect to their conduct towards the Jews, as we will endeavor to show more particularly hereafter.

"But who shall see the glorious day,
When, throned on Zion's brow,
The Lord shall rend the veil away,
Which blinds the nation now?
When earth no more beneath the fear
Of his rebuke shall lie;
When pain shall cease, and every tear,
Be wiped from every eye?

"Then, JUDAH! thou no more shalt mourn
Beneath the heathen's chain;
Thy days of splendor shall return,
And all be new again:
The fount of life shall then be quaffed
In peace by all who come,
And every wind that blows shall waft
Some long-lost exile home."

DISCOURSE SEVENTEENTH.

THE RESTORATION OF ISRAEL.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in: And so all Israel shall be saved; as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them when I shall take away their sins. As concerning the gospel they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes: For the gifts and calling of God are without repentance.

Rom. xi. 25–29.

The invasion of Judea by the Romans; the siege of Jerusalem; its destruction; the captivity, slavery, and dispersion of the Jews; and their subsequent condition as a distinct people, although scattered among all others—a reproach and a bye-word among all nations—were circumstantially predicted by Jacob, Moses, David, and other prophets, hundreds and thousands of years before the events occurred. And the Jews exist at present, as a monument of divine faithfulness, even in the severity which fell and continues to rest upon them, for their infidelity and rejection of Christ. These predictions, however, are followed by others, which speak of the return of the Jews and of all Israel, from all countries, whither they have been scattered, to the land of their fathers; their penitence, conversion, and acknowledgment of their long rejected Messiah; their establishment in Canaan as their everlasting possession; their political exaltation and pre-eminence among the nations; and their perpetual peace, prosperity, and happiness. And as God has been faithful to his word in fulfilling what related to their punishment; so will he

be faithful in fulfilling what relates to their future restoration and blessedness. All admit the literality of the former class of predictions in their application to the natural seed of Abraham, as proved by historic fulfilment; but many contend that the latter class of predictions are to be understood in an allegorical sense, and apply to the saints, or spiritual seed of Abraham. This, with some, is the effect of a pernicious habit of allegorizing the word of God, and seeking for a hidden and spiritual sense, as if it were beneath the dignity of truth to be revealed to us without being wrapped up in a mystic veil. With others it is resorted to for the sake of obviating the difficulties, which the literal import of these predictions present to their favorite systems of Theology, or schemes of prophecy. As for instance the Millerites, having fixed upon A. D. 1843, as the year of Christ's second advent, and believing, according to their theory, that as soon as the saints should be taken out of the earth, it would be immediately consumed with literal fire, and all the inhabitants burned up, could find no time for the fulfilment of what God had spoken respecting Israel's restoration, and hence to spiritualize these predictions was a convenient way of getting over a difficulty, though it violated their own rules of scriptural exegesis. But those who spititualize these prophecies seem not to be aware, either of the impossibility of making them tally with the condition and glory of the saints in their resurrection state, or with the church of God in the present world. And besides it is manifest that if one class of these predictions be spiritualized, so must the other be; and hence it would be obligatory on them to show that the predicted rejection, dispersion, and calamities of Israel, as well as their restoration and blessedness belong to the spiritual seed, or true Israel: for it is but just that if they rob the natural seed of the promised blessedness, they should take their curses also; seeing that both belong to

the same people, and they that shall be restored, are the same that were first on account of their unbelief and wickedness cut off and dispersed abroad.

But there are many of the predictions relating to Israel's restoration, which, owing to their peculiar construction, defy the ingenuity of spiritualizers to wrest or pervert from their legitimate application to the natural seed or descendants of Abraham. Among these may be reckoned that of the text: for in this an antithesis is observed between the natural seed and the Gentiles. By Israel, in this chapter, Paul evidently means the natural seed, for he says, "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Now it will not be said that the spiritual seed, or the faithful in Christ Jesus were blinded in part; for all true believers are said to be enlightened, and to walk in the light. But it is true that a greater part of the natural seed were blinded; for Jesus testified of them that their hearts had waxed gross, and their ears were dull of hearing, and their eyes they had closed, lest they should see with their eyes, and hear with their ears, and should be converted and saved: and the most of them have from that time rejected Christ, and still continue in unbelief; for the veil is on their heart. But all were not blinded; a part believed and received Christ. Hence, Paul says, verse 5, "Even at this present time also," that is, during the Christian dispensation, "there is a remnant according to the election of grace." So a part of the natural seed, which, in verse 7, he calls the "ELECTION," believed and the rest were blinded. And these are distinguished from the "fulness of the Gentiles"—Gentile believers—who help to compose the spiritual seed. Consequently those who are blinded are the natural seed, over whose minds the veil of unbelief remains to the present day. But Paul says again, "Have they stumbled that they should fall?" that is, be utterly cast off. "God

forbid; but rather through their fall, salvation is come unto the Gentiles, to provoke them to jealousy. Now if the fall of them be the riches of the world; and the diminishing of them the riches of the Gentiles; how much more their fulness?" Here the term *fulness*, being put in opposition to their *fall* and *diminishing*, must signify their future *restoration and glory*. And the meaning of the Apostle evidently is, that if God has made the evils which have befallen them in their unbelief a blessing to the world, how much more will he make the good that he has promised to them, when the veil shall be taken away, an occasion of greater blessedness.

The blindness in part of Israel, must continue until the fulness of the Gentiles be brought in—until the Church of Christ be completed, by the addition to it, of all Gentile, as well as Jewish believers, during this dispensation —and therefore until the end of the present age: and for this reason; that as in the days of Christ's incarnation they would not believe the evidence he adduced of his Messiahship; but demanded as the only condition of faith in him, that he should show them "THE SIGN FROM HEAVEN," which is no other than his coming in the clouds of heaven, as predicted by Daniel; so any thing short of this sign will not suffice to remove the veil from their minds. With the exception of individual converts from among the Jews, the mass of the people are given over to an obstinate national unbelief, which can only be subdued by the actual appearing of the Son of man. And as that will not take place until after the "fulness of the Gentiles be brought in—the innumerable company, which shall be redeemed out of every nation, and kindred, and tongue, and people—together with the one hundred and forty-four thousand of the tribes of Israel; until after the first resurrection takes place, and this dispensation shall come to a close; the blindness in part of Israel will not be re-

moved during the present age, or by the instrumentality of the gospel; for "as concerning the gospel they are enemies," and will so continue as long as the gospel is preached to the nations. Hence Christ wept over their city, and said, "Behold your house is left unto you desolate, for I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord." Which imports that "the desolation spoken of by Daniel the prophet" and which moved his tender heart, shall continue until his second advent, at which time the stone which the builders refused, shall become the head of the corner; and they will say, "Blessed be he that cometh in the name of the Lord." see Psl. cxviii. 22–26. And then all Israel shall be saved and restored to national pre-eminence and glory.

Of this mystery the apostle would not have the Gentiles to be ignorant, inasmuch as a knowledge of it would, if properly considered, exert a beneficial influence upon them, *first*, in preventing a spirit of haughty boasting against the natural seed, as if they were forever cast off and abandoned of God; and *second*, in fostering a kind regard for the Jews, who even in their state of national rejection and dispersion, are as much entitled individually to gospel privileges as any others, and are evidently preserved a distinct people, for some signal manifestation of divine favor in the ages to come. No one can look back upon the past history of this wonderful people; and consider their involuntary expatriation, since the destruction of their city and temple, and the contemptuous and cruel treatment they have met with, without being convinced of the importance of understanding this mystery; especially since the Bible declares that those who have oppressed them shall be utterly spoiled: of which the fate of ancient Babylon is a fearful example. We must not suppose, because the Gentiles are now admitted as fellow heirs of

the grace of life, that the Jew is excluded from gospel blessings. If excluded, he excludes himself by unbelief, and we stand by faith, let us not be high-minded, but fear. Nor must we suppose that Israel as a nation is abandoned of God. No. When the fulness of the Gentiles is brought in, and the Church of the first-born completed, then the salvation of the natural seed shall begin: "and so all Israel shall be saved: as it is written: There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them when I shall take away their sins." Paul quotes from the Septuagint or Greek translation. In the Hebrew, Isa. lix 20, it is, "And the Redeemer shall come TO Zion, and unto them that turn from transgression in Jacob." This renders the sense more explicit and the reference is evidently to the second advent of Christ; when by his appearing they will be convinced of their unbelief, and acknowledge their sin in rejecting him. And then he will take away their sin and restore them as at the beginning. But they must first be gathered out of all countries where they are now scattered and brought back to Jerusalem and Judea again. And this gathering will not generally take place until the times of the Gentiles come to an end, and Jerusalem ceases to be trodden down by the Gentile foot. For though there are now a considerable number of Jews at Jerusalem and in Palestine, and many more will probably be added to them before the close of this dispensation —enough at least to assume the features of nationality, whenever the time comes for them to do so—yet their general gathering will be during the dispensation, between the first and second stages of the coming of Christ. The Gentile powers that now hold Jerusalem are decreasing in strength, while the Jews are growing stronger, and the crisis may soon come when the Land of Israel will revert back to its rightful owners. How this will take place, or

when, we cannot determine; but that it will take place we have no doubt, for the Lord has said so.

In the thirty-sixth chapter of Ezekiel's prophecy, we have a clear and explicit prediction, respecting the restoration of Israel. In the first place he addresses the mountains of Israel, by prosopopœia, and calls upon them to hear the word of the Lord; he then represents the enemy as saying, "Aha, even the ancient high places are ours in possession;" describes the desolate condition of the land, forsaken of its former occupants, a prey and derison to the residue of the heathen that are round about; declares that the shame shall fall back upon the heathen themselves, and adds, "But ye, O mountains of Israel, ye shall shoot forth your branches and yield fruit to *my people of Israel; for they are at hand to come.* For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you, *all the house of Israel; even all of it:* And the cities shall be inhabited, and the wastes shall be builded: And I will multiply upon you men and beast; and they shall increase and bring fruit; *and I will settle you after your old estates;* and I will do better unto you than at your beginnings; and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, *even my people Israel;* and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men." Here it is predicted that the children of Israel are to return to the land of their fathers; that it is to be a complete, not a partial restoration; and they are to be *settled according to their tribes*, or old estates. And to hold it as their possession, and be bereaved of it no more. These events yet remain to be fulfilled. And that they must be fulfilled to the natural seed is fully shown, for the prophet proceeds to speak of the house of Israel, as having defiled the land, when they *formerly* inhabited it; for which

cause God had poured out his fury upon them; and scattered them among the heathen, and dispersed them through the countries; and that they had also profaned his holy name among the heathen in their dispersion; which things cannot be said of the spiritual seed or true Israel. And then he adds, "But I had pity for my holy name which the house of Israel had profaned among the heathen whither they went, therefore, say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." What could be less susceptible of being spiritualized than this language? What could be less applicable to the seed of faith? What more so to the natural seed? Here we learn that, the Israel which formerly dwelt in the land and defiled it by their abominations and were dispersed and scattered among the heathen, and had profaned God's name in their dispersion (which is true only of the natural seed) shall at last be taken from among the heathen, gathered out of all countries, and restored again to their own land, the land of Canaan, which is theirs by a divine grant.

Isaiah also predicts this future restoration of the natural seed of Abraham, saying, "And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people, which have been left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And

he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty hand, shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. xi. 11–16. Here we must observe that the time for this restoration is to be in *that day*, when the rod of Jesse, and the branch of his roots is to reign in the earth; when "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them," &c., when, in short "they shall not hurt, nor destroy, in all God's holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." And it cannot, therefore, refer to any previous restoration of Israel. It must be future. Besides it is to be a *second restoration*, and as the restoration from Babylon was the first, and there has been none since, it remains to be accomplished. It is likewise to be from all countries, from the four corners of the earth, and from the isles of the sea. There is also to be a restoration of Israel, as well as Judah, and they are to be united in one kingdom, and be governed by the same king as Ezekiel shows, "Thus saith the Lord, Behold, I will take

the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all." Ezek. xxxvii. 21, 22.

We see, then, that God hath not cast away his people, the seed of Abraham his friend: that even at the present time—the gospel dispensation—there is a remnant of Israel to be saved through faith in Christ; that the blindness is not total, but only in part, that the casting off is not of an individual but of a national character. The Jewish believers are the remnant according to the election of grace, and shall attain to the glory promised; but the rest are blinded, and have stumbled at the stumbling stone presented in the humiliation and sufferings of Jesus. But even the nation is not utterly cast off. They suffer a long tribulation as a punishment for their sin in rejecting the Messiah, and during this period salvation is come unto the Gentiles, for to provoke them to jealousy. But this time of tribulation to them, and of salvation to the Gentiles, will end, and he that hath cast them off, "shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." And he will make them a nation again upon the mountains of Israel. The predictions relative to their rejection as a nation, on account of their unbelief and their dispersion among the nations, and their condition in their dispersion, have been so fully and minutely accomplished, that all men may see the verity of the divine word, and his faithfulness in its fulfilment; according to the words of Moses, "Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this anger? Then men shall say, Because they have forsaken

the covenant of the Lord God of their fathers, &c., and the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day." Deut. xxix. 24, 25, 28. And surely there is every evidence afforded in this, of the certainty of fulfilment which awaits the predictions respecting their restoration. We may rest assured that if he is faithful in executing his threatenings; he will be also in fulfilling his promises. Hence he says, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath, I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer." Isa. 7, 8.

As concerning the gospel they are enemies for your sakes. For their unbelief they have been forsaken and in wrath they have been given over to blindness of mind and hardness of heart; and the way of salvation has been opened to the Gentiles, (as shown in the parable of the marriage of the king's son,) who are now called to the marriage, and as many as believe receive the adoption of sons, and obtain the glory and dominion of the FIRST-BORN. But though the tribulation of Israel be great, and the length of it be hundreds of years, it is but *little* and *momentary*, compared with the rich and everlasting kindness which God has in reversion for them after the times of the Gentiles be fulfilled. They are remembered by the Almighty in the covenant he made with Abraham, Isaac, and Jacob, as Paul says, "*yet as touching the election they are beloved for the fathers' sakes.*" And God will yet gather them to the land of their promised inheritance, and perform his covenant in their establishment and blessedness as a nation. "*For the gifts and calling of God are without repentance.*" They never change. No unforeseen circumstance could arise to induce God to change his purposes; and it is impossible for any finite power to

frustrate them. He doeth whatsoever he pleases, and his promises cannot be made void. He will fulfil his word, and as certainly to the natural seed in their relation, as to the seed of faith in their relation. These promises are not capriciously made, and will not be capriciously broken. They are all made in accordance with HIS unerring foreknowledge, who "seeth the end from the beginning, and calleth the things that are not as though they were." There is nothing dark in the future to his all penetrating eye. Its darkest shade is brightest noon to him. And in his sight the grand consummation of his purposes of grace to man, in the dispensation of the fulness of times, reflects its holy and blessed light upon our dark days of sorrow: and shows the present groaning misery of the world, as a necessary means of effecting its redemption from sin: for grace attains its end by means of wrath. The prophets predict the long continued desolations of the land of Israel and the tribulation of the Jewish people in their dispersion; but they do not dwell upon them. Enough is said to show that they are thus punished for their sins, and with a design to induce repentance and humiliation before God: but lest their hearts should faint, and be discouraged in their long continued dispersion—they make the future restoration and final glory of Israel, the theme of constant inspiration and and song. The veil was not only drawn aside far enough to see the evils which were to befall them as a nation, and which have been mostly fulfilled; but it permitted their eyes to gaze upon the distant future of blessedness and joy; and the vision lingers upon the building up of the old wastes and the desolations of many generations, when for their shame, they shall have double honor, and joy for their confusion: when their exaltation will be as high as their fall has been low. And God himself shall be their light and salvation.

The very delay which seems to impose difficulties in the way of fulfilment, only serves to confirm the truth of the predictions: how else could they be said to build up the *old wastes* and raise up the desolations of *many generations?* It required that the land should be waste and the cities desolate a long time to make the fulfilment true when it does take place. The evolution of centuries confirms the counsel of the Lord, and establishes the truth of his word; and the fulfilment of prophecy, in the past and present, is a pledge for the accomplishment, in the future, of all that the Lord hath spoken.

"Thine are the wandering race that go
Unbless'd through every land,
Whose blood has stained the polar snow,
And quench'd the desert sand;
And thine the homeless hearts that turn
From all earth's shrines to thee,
With their long faith for ages borne
In sleepless memory.

* * * * * * * *

"And hath she wandered thus in vain,
A pilgrim of the past?
No! long deferred her hope hath been,
But it shall come at last:
For in her wastes a voice I hear,
As from some prophet's urn,
It bids the nations build not there,
For Jacob shall return."

DISCOURSE EIGHTEENTH.

THE RESTORATION OF ISRAEL.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in: And so all Israel shall be saved; as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them when I shall take away their sins. As concerning the gospel they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes: For the gifts and calling of God are without repentance.

ROM. xi. 25–29.

ALL must acknowledge the political complexion of the prophecy in Luke xxi. 24. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." It sets forth the subversion of the Jewish nation, and their political condition and that of their country from the destruction of Jerusalem by the Romans in A. D. 70, until the termination of this dispensation, at which time, it implies the redemption of the land from Gentile domination, and the restoration of the Jews. And we learn from the Scriptures, that though the Lord will save the tents of Judah first, yet that all Israel must finally be restored to their own land, and settled again after their old estates. By comparing Scripture with Scripture on this subject, it appears conclusively to my mind, that there will be three stages of progress in the restoration: *first*, a partial restoration of Judah, before the close of this dispensation, so as to assume the features of nationality when the times of the Gentiles end: *second*, a general restoration of Judah

during the dispensation of his coming, while the saints shall be in the air with Christ: *third*, the complete restoration of Judah, and of all Israel, after the glorious appearing of Christ and his saints, and the setting up of his kingdom. Yet, in many instances the grand result of all these stages of fulfilment, is the subject of prophetic song; and there is seemingly no distinction of the different stages by which the glorious consummation is reached.

The *first stage*, or PARTIAL RESTORATION OF JUDAH has already commenced. The increase of Jews in Palestine has been very decided since A. D. 1832. And in 1840, the following appeal was published in one of the Jewish periodicals in London, and serves to show that there is a fire of patriotism still burning in the Jewish breast, which will ere long exert itself in redeeming the city of their fathers from the Gentile domination.

"*The day of the Lord will appear; his wrath rests not forever on the unhappy seed of Abraham! For ages he has led us through the wilderness of privation and wo; but the trial is coming to an end. Already dawns the day of redemption from the east, from the land of our fathers, the loss of which we weep with tears of blood. Our inheritanee rent from us by the destroying sword of the Romans, laid waste and desolate by inundations of Arabs, Seldshucks, Monguls, and Osmans, is expecting its lawful possessors,* (owners) *to rise from annihilation, to the eminence which David, the ruler of Jerusalem, and Damascus, once conferred upon it.* PEOPLE OF JEHOVAH, RAISE YOURSELVES FROM YOUR THOUSAND YEARS SLUMBER! RALLY ROUND LEADERS; HAVING THE WILL—A MOSES WILL NOT BE WANTING. *The rights of nations will never grow old; take possession of the land of your fathers; build a third time the temple of Zion, greater and more magnificent than ever. Trust in the Lord, who has safely led you through the vale of*

misery thousands of years. He also will not forsake you in your last conflict."

Mr. Lord, missionary to Saffet in 1846, writes as follows: "Notwithstanding what they suffer here, *new comers are constantly arriving.* While we were at Jaffa, on our way back from Jerusalem, a ship arrived, bringing a cargo of Jews from Constantinople, chiefly Sephardim. They told us another ship with sixty families from Poland had gone to Beyrout. Twenty families arrived here shortly after our return. Alas, they little think what sufferings they will have to undergo: *but at the same time it is pleasing to see them so anxious to return to the land of their fathers.*"

There are now (1848) at least fifteen thousand Jews in Palestine, half of whom dwell in Jerusalem; and the number is likely to be greatly increased ere long. The number of Jews in the world is estimated at eight million. In some parts of Europe, the most oppressive measures have been adopted towards them, and even in those countries, where liberty, equality, and fraternity have been proclaimed, the Jews are exposed to the bitterest persecution from the long cherished prejudices of the unbridled mobs. In Russia the condition of the Jews is rendered more and more intolerable every year, and thousands are looking with longing eyes for a land of refuge, from the tyranny of the Autocrat, who has consented to the emigration of ten thousand to Palestine, and a society has recently been formed in London, for the purpose of colonizing the Jews in the land of their fathers. In the first report of that society it is said, "that a vast number of Jews are preparing to emigrate from Poland and Germany, to settle in Palestine. Whilst throughout the whole of Europe and Asia, a general expectation is raised amongst them, that the time of their deliverance is drawing nigh."*

* The aspect of affairs has undergone but little change since the

It seems to me, therefore, that a few years at most will suffice, at the rate of the present movement, to bring about the first stage of the restoration, and close the times of the Gentiles. Then the first resurrection and change of the saints will take place, and the church of the FIRST-BORN will meet the Lord in the air; and the dispensation of his coming commence. Thus, as it was in the night, in which God broke the yoke of Egypt from the neck of Israel, that the first-born were redeemed by the sprinkling of blood, and saved from the sword of the angel of death; so it will be at the same time in which God breaks the yoke of Israel's present oppression, that the church of the FIRST-BORN shall be redeemed from death, and saved out of this world in virtue of having washed their robes and made them white in the blood of the Lamb. And as the Egyptians were made willing to let Israel go, by the judgments which fell upon them; so the nations of the earth, when they see the sign of the Son of man in heaven, and feel the strokes of his wrath, shall be willing and urgent

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above was written. The Jews have suffered much in the political agitations of Europe for the last three years. From an authentic source, it appears that the number of Jews in the whole world, at present, is not less than fourteen million and six hundred thousand. Of course the former computation was not correct. Still they find no rest for the soles of their feet. A late writer says, "The Jews are on the eve, yea, in the midst of a mighty movement. There is on their part, a singular preparedness for some great change. They are in a transition state—now being *schooled* in every nation on the face of the earth, and in every branch of practical, profound, and useful learning, and in the various functions of office—prepared in lessons of rich and varied wisdom and experience, to construct for themselves a more perfect civil and church polity than the world has yet seen. There is, doubtless, Jewish *material* enough at the present time, to form a strong political body. They have numbers, wealth, intelligence, industry, enterprise. Should certain Jewish families in Europe suddenly withdraw their capital they would cripple kingdoms." No doubt but God is preparing them for their restoration. The signs of the times, in relation to them, are portentous. A few years more may develope the designs of Providence to such an extent that even the blind politicians may see out of obscurity.

for all the Jews to return to their own land. But it is not likely that they will obtain their land and settle it without opposition from those who now hold it, and from the nations round about, and hence they are represented as fighting with, and overcoming their enemies. Therefore God says, "And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight because the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them, for I have mercy upon them, and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them. Zech. x. 5, 6. And again he says, "Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them." Isa. xli. 15, 16. Again, "In that day will I make the governors of Judah, like a hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem." Zech. xii. 6. These, and other passages which might be quoted, show that the Jews will be opposed in their effort to obtain possession of the land of their fathers, and that they will overcome their enemies, and succeed in establishing their nationality.

The *second stage*, or GENERAL RESTORATION OF JUDAH, then, will take place, and that God, who led the three millions of his people out of Egypt through the wilderness, and brought them into the land of promise, will again lead the millions of his dispersed and down-trodden Israel out of all nations, and bring them into the land of their fathers.

We have intimated that the transition state, or dispensation of his coming, between the close of this dispensation and the Millennium would probably be forty years. And as this is to be the time of Judah's general restoration, it seems to be confirmed by Micah. vii. 8–20. "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her that said unto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be trodden down as the mire of the streets." This is the language the prophet puts into the mouth of the daughter of Zion or Judea personified; and its import is that the Jews now bear their punishment for their sin in rejecting Christ, and yet are sustained in their dispersion and tribulation by the hope of promised restoration and blessedness. Then the prophet in the next verses replies to the daughter of Zion, and says, "In the day that thy walls are to be built, in that day shall the decree be far removed. In that day also he (the dispersed) shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea and from mountain to mountain. Notwithstanding the land shall be desolate, because of them that dwell therein, for the fruit of their doings." Here he shows the general return from all countries to the land, which had been desolate. And then he cries to God, "Feed thy people with the rod, the flock of thy heritage, which shall dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gilead as in the days of old." In which is a prayer for the Lord to make the desolate land to produce and sustain his flock when he

restores them. And he receives for answer the following declaration, "*According to the days of thy coming out of the land of Egypt will I show unto him marvellous things.*" Thus intimating that as he had fed and sustained Israel of old, in the sojourn in the wilderness in a wonderful manner, so he would sustain the restored Jews; and designating also the probable period or time in which the restoration would go on, or the dispensation of his coming continue. *According to the time of thy coming out of the land of Egypt*, which was FORTY YEARS. Then, says the prophet, "The nations shall see and be confounded at all thy might. They shall lay their hand upon their mouth; their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee." Here the prophet depicts the astonishment and envy of the nations round about Judea, when they shall see the restoration of the Jews and their establishment upon the mountains of Israel. And he closes with an acknowledgment of the mercy of the Lord in thus dealing with his ancient people, who had been so long time cast off for their sins. "Who is a God like unto thee, that pardonest iniquity, and passesth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us: He will subdue our iniquities: and thou wilt cast all our sins into the depth of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

Then shall be fulfilled the prophecy of Isaiah, "Sing, O heavens; and be joyful, O earth; and break forth into singing O mountains: for the Lord hath comforted his people and will have mercy on his afflicted. But Zion

said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers, and they that made thee waste shall go forth of thee. Lift up thine eyes round about and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth. For thy waste, and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, who hath begotten me these, seeing I have lost my children and am desolate, a captive and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face to the earth, and lick up the dust of thy feet: and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty, and the lawful captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save

thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty one of Jacob." Isa. xlix, 13–26.

A few years will probably suffice for this general restoration of Judah. It is probable that some of the Jews will prefer remaining in the countries where they now are, in view of trade and other circumstances. And such, as well as the ten tribes, who are known to God alone, will not be restored until after the personal appearing of Christ. But the Jews who shall return during the second stage will be found to possess great wealth, and they will employ it in building cities and villages—"building up the old wastes and the desolations of many generations;" and the land shall be tilled and sown, and yield its increase. It is however rare to find a Jew a mechanic or a farmer. They are generally traders, merchants and bankers; and hence they will probably be accompanied in their return by Gentile mechanics and laborers: for Isaiah says, "Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far, *their silver and their gold with them* unto the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee. And the *sons of strangers shall build thy walls;* and their kings shall minister unto thee." Isa. lx. 9, 10. "And *strangers shall stand and feed your flocks*, and the *sons of the alien shall be your plowmen and your vine dressers*. But ye shall be named the priests of the Lord; and men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Isa. lxi. 5, 6. The form of government which they will establish will correspond with that in the times of the Judges, as Isaiah shows, "*And I will restore thy judges as at the first, and thy counsellors as at the*

beginning." Isa. i. 26. And for the greater part of the dispensation of the Savior's coming they will be in a state of peace and prosperity.

It may be asked, will they not then believe in Christ? will they not be Christains? I answer no. They will not still believe in Jesus of Nazareth, although they will be looking for the Messiah the Son of David to come and establish his kingdom. But the veil will still be over their minds, and their restoration so far, will be religiously only a revival of Judaism, after its primitive type. A last and severe trial will, therefore, be still in reversion for them at the close of the period which I have designated as the dispensation of his coming, between the first and second stages of the second advent of Christ. We have already observed that incipient steps will be taken, just before the end of this dispensation, and when the first stage of Jewish restoration will be nearly completed, to effect a combination of the powers, symbolized by the dragon, the beast, and the false prophet, against the Jews, to prevent their reoccupation of Palestine. This is represented by the three unclean spirits, which go forth to the kings of the whole earth to gather them together to the battle of the great day of God Almighty. The first stage of the second advent, or Christ's coming as a thief, in its astounding effects upon these powers, may, for a time, not only prevent their combination against the Jews, but induce them to favor their restoration in its second stage of progress; even as Pharaoh and his princes were induced by the effects of the last plague which fell upon them and their people, to favor the departure of Israel out of Egypt. But as Pharaoh and his princes afterwards listened to evil counsel, and blindly pursued Israel to the utter destruction of themselves and their hosts; so will these powers, deceived by the unclean spirits, be at last gathered together against the Jews to the battle of the

great day of God Almighty, and meet with a complete overthrow. The kings of the whole οἰκουμένης habitable earth, consisting of Gog the chief prince of Mesheck and Tubal, with Persia, Ethiopia, Lybia, Gomer, Togarmah, and all their bands will be confederated in this enterprise; and while the chief design of the three leading Anti-christian powers, will be to prevent the establishment of a Jewish Theocracy, and nip in the bud the universal kingdom of the Messiah, then anticipated by the restored Jews; those confederate with them will be led to join in the invasion, from a covetous desire to possess themselves of the immense wealth of the restored Jews concentrated at Jerusalem, which having been withdrawn from the business of these kingdoms at the return of the Jews, will leave them crippled in their resources and furnish them with a pretence for war.

Ezekiel speaks of these confederated hosts saying, "After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm: thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. Thus saith the Lord. It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages: I will go to them that are at rest, that dwell safely, all of them without walls, and having neither bars nor gates. To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba,

and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a *spoil?* hast thou gathered thy company to take a *prey?* to carry away SILVER AND GOLD, to take away *cattle and goods*, to take a GREAT SPOIL? Therefore, Son of man, prophesy, and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the North Parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel as a cloud to cover the land: it shall be in the latter days, and I will bring thee against my land: that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God, Art thou he of whom I have spoken in old time, by my servants the prophets of Israel, which prophesied in those days, many years, that I would bring thee against them? And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face; for in my jealousy and in the fire of my wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth SHALL SHAKE AT MY PRESENCE; and the mountains shall be thrown down, the steep places (towers) shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him and his bands, and upon the many people that are with him, an overflowing rain, and great

hail stones, and fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord." Ezek. xxxviii. 8–23.

This prediction is so plain that comment seems unnecessary, yet I would briefly observe, that this gathering together of the nations against the Jews is to be subsequent to their restoration in its second stage of progress; and immediately before the second stage of Christ's second advent; for he shall come personally to deliver the Jews and destroy their enemies, at the time of the battle as is intimated by the declaration, all "*shall shake at my presence.*" This coming will be accompanied with thunderings and lightnings, and hail and fire, (meteoric flames) and rain and a great earthquake. Hence Paul says that he will "be revealed from heaven in flaming fire," and David says, "a fire shall devour before him, and it shall be very tempestuous round about him," "a fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax at the *presence* of the Lord, at the *presence of the Lord of the whole earth.*" This is more fully set forth by Zechariah, "Behold the *day of the Lord* cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity; and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. (in the days of Joshua.) And *his feet shall stand in that day upon the mount of Olives*, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great

valley. And half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountain shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah. *And the Lord my God shall come and all the saints with thee.*" Zech. xiv. 1–5.

The same event is thus described in the visions of John; "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written which no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called the WORD OF GOD. And the armies (saints and angels) which were in heaven, (IN THE AIR) followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine press of the fierceness and wrath of Almighty God. And he has on his vesture, and on his thigh, a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun: and he cried with a loud voice, saying, to the fowls that fly in the midst of heaven, (in the air) come and gather yourselves together unto the supper of the Great God: that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great." Rev. xix. 11–18. Turning again to Ezekiel, we shall find the same invitation given to the fowls at the destruction of the army of Gog. "And thou son of man, thus saith the Lord God, speak unto every feathered fowl, and to every beast of the field, Assemble yourselves and

come, gather yourselves on every side to my sacrifice, that I do sacrifice unto you, even a great sacrifice upon the mountains of Israel, that ye may eat and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of lambs, of rams, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus shall ye be filled at my table, with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward." Ezek. xxxix. 17–22.

These prophecies evidently relate to the same event, the BATTLE OF THE GREAT DAY OF GOD ALMIGHTY consequent upon the gathering together of the kings of the whole earth, unto a place called in the Hebrew tongue Armageddon. For there the Lord will appear and execute his righteous judgments upon them. Thus when Christ comes with his saints from the air, he will take vengeance on the wicked hosts of Gog, and the united forces of the dragon, the beast and the false prophet; for John continues, "And I saw the beast, and the kings of the earth, and their armies gathered together, to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. xix. 19–21. "And

the dragon also was taken and bound a thousand years, and cast into the bottomless abyss." Rev. xx. 1–3.

Then the Jews will be saved from the utter ruin which these combined forces intended to bring upon them. Hence Isaiah says, "Say to them that are of a fearful heart, Be strong, fear not, behold your God will come with vengeance (to your enemies;) even God with a recompence; he will come and save you." Isa. xxxv. 4. Then, indeed, will he "make Jerusalem a cup of trembling unto all nations round about, when they shall be in the siege both against Judah and against Jerusalem." "In that day shall the Lord defend the inhabitants of Jerusalem: and he that is feeble among them at that day shall be as David; and the house of David shall be as God; as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem." Zech. xii. 8, 9.

Let us now contemplate the other side of this picture. Judgment is the Lord's strange work; but necessary as a means to secure his merciful designs. And that great day of the Lord will be a time of deliverance and mercy to Judah and Jerusalem. For although they will suffer much in the siege through the cruelty of their enemies, and many will fall in the battle, yet salvation will come out of Zion. The Jewish nation is the first to be saved. The manifestations of God's grace are to the Jew first, and also to the Gentile. The personal appearing of Jesus Christ with his saints at that time, will be the sign from heaven which they have been looking for these two thousand years. And when he comes it will be in such a manifestation of his being the crucified Nazarene that they will be overwhelmed with a sense of their sin in rejecting him, and filled with deep contrition on account of it. While at the same time their minds will be prepared by the sufferings endured, and the spirit poured out upon them to say. "This is our God, we

have waited for him, he will come and save us." Thus God says, "And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and *they shall look upon me whom they have pierced;* and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day there shall be a great mourning in Jerusalem: as the mourning in Hadad-rimmon in the valley of Megiddon, and the land shall mourn: every family apart." Zech. xii. 10–12. And in reference to this it is said in Rev. i. 7. "Behold he cometh with clouds, and every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen." This mourning will be on account of their sins and unbelief, and will be excited by the personal appearing of Christ and his saints. They will then see that JESUS is the CHRIST. The veil will be taken away from their minds. And like Thomas, they will believe because they see the nail-prints in his hands and feet, and the spear-mark in his side.

The conversion of Saul of Tarsus serves to illustrate this subject. It seems designed by the Holy Spirit as a pattern of the conversion of the Jewish nation. Saul was a Jew, and verily thought that he ought to do many things contrary to the name of Jesus of Nazareth; but in the height of his career he was converted. by the personal appearing of Jesus Christ to him, and the spirit of supplications poured out upon him at the same time. And he tells us, 1 Tim. i. 16. "Howbeit for this cause I obtained mercy, that in me FIRST, Jesus Christ might show forth all long suffering FOR A PATTERN to them, which should HEREAFTER believe on him to life everlasting." Now Paul was not the first person who obtained mercy, for three thousand were converted on the day of Pentecost, besides multitudes of men and women on other occa-

sions; but he was the first converted by a personal appearing of Jesus Christ. And no one has ever been converted since then, after the pattern of Paul's conversion: but the Jews will be converted in that manner, when Christ appears again the second time unto salvation; and Paul, knowing this mystery, says that he was so converted *for a pattern*, of that wonderful event. Hence Paul also says, that he was as "*one born out of due time*," (εκτερωμα) *prematurely*, or *before the time*. The prophet had this in view when he said, "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children—Rejoice with Jerusalem and be glad with her, all ye that love her: rejoice with joy for her, all ye that mourn for her: that ye may suck and be satisfied with the breasts of her consolations: that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream, and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by sword will the Lord plead with all flesh, and the slain of the Lord shall be many." Isa. lxvi. 8, 10–12, 14–16. Here we learn that the time when *a nation shall be born at once* is to be at the coming of the Lord. And when he comes in flaming fire to take vengeance on them that know him not, at that very time the nation of the Jews will be converted, the veil will be taken away by the sign from heaven, and they will, with deep contrition for their past unbelief, acknowledge him as the true Messiah: and hence become the most loyal and devoted subjects of his reign. Thus Christ will

be glorified in his saints, who shall appear with him in glory, and be admired in all them that believe in that day, i. e., in the converted Jewish nation.

THEN THE THIRD STAGE, OR THE COMPLETE RESTORATION OF ALL JUDAH AND ISRAEL WILL BEGIN, and be consummated in their permanent establishment in the land of promise, under the reign of Christ and his saints. This is predicted in Isa. lxvi. 18–20, "It shall come that I will gather all nations and tongues; and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them, (i. e., of the army of Gog of which a sixth part are to escape or be left. Ezek. xxxix. 2,) unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Juvan, to the isles afar off, that have not heard of my fame, neither have seen my glory: and they shall declare my glory among the Gentiles. And they shall bring ALL YOUR BRETHREN *for an offering unto the Lord*, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel unto the house of the Lord." Again, it is predicted in Jeremiah. "For thus saith the Lord, sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say,

He that scattered Israel will gather him, and keep him as a shepherd doth his flock. For the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all." Jer. xxxi. 7–12. Then the Lord will make his new covenant with the house of Israel, and with the house of Judah, a covenant which shall not be broken, viz., "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity and I will remember their sin no more." Jer. xxxi. 33, 34. "Behold, I will gather them out of all countries, whither I have driven them in my anger, and in my fury, and in great wrath; and I will bring them again unto this place, and will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart and one way, that they may fear me forever, for the good of them, and of their children after them: And will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land, assuredly with my whole heart, and with my whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Jer. xxxii. 37–42. "And so ALL ISRAEL shall be saved."

DISCOURSE NINETEENTH.

THE JUDGMENT.—SEVERAL APPLICATIONS OF THE TERM—NOT A GRAND ASSIZE—PARABLE OF THE SHEEP AND GOATS.—PARALLEL PROPHECIES.

Seeing it is a righteous thing with God to recompense tribulation to them that trouble you: and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.—2 Thes. i. 6–10.

The term Judgment is used in scripture to signify the righteous administration of law, and hence imports the rule or government of a king or civil magistrate; including decisions given in cases of dispute between man and man—the punishment of evildoers, and the reward of the virtuous. Hence magistrates and rulers are called judges. In relation to God it signifies his righteous government over the world, and is applied to the means adopted in his wisdom for our correction and instruction in righteousness; as, also, to the afflictions and calamities sent by him as a punishment for our sins. The ways of providence and grace, in all ages, are designated as Divine Judgments; for in them consists God's righteous rule and government over his creatures; for he, though unseen, nevertheless, really works all things after the counsel of his own will, making the wrath of man to praise him, and restraining the excess of wrath. His eyes are in every place, beholding the evil and the good. He

is the judge of all the earth—the Divine Ruler, whose every act of administration is an act of righteous judgment. His judgment began with creation, has continued until now, and will never end. The Lord has not forsaken the earth; nor will he abandon his right to govern the world.

But besides the ordinary arrangements of providence, God has at times marvellously interposed to punish the workers of iniquity, and thus reveal or manifest his just displeasure against all ungodliness and unrighteousness of men; and the term judgment is employed to designate these extraordinary and remarkable visitations of God, such as the Deluge, the destruction of Sodom and Gomorrah—of Tyre, Nineveh, Babylon, and Jerusalem.

If man's existence terminated with this life, then so far as he is concerned, judgment or the administration of law over him would terminate also: and the subject prophetically could only concern the succeeding generations of mankind. But taking now for granted, what I think is susceptible of being clearly proved by the word of God, that the spirit of man exists after the dissolution of the body, and is in a state of intelligent and moral consciousness, it must be admitted that judgment, or the administration of the Divine government, continues in force upon him in his disembodied condition; for no intelligent being can at any time be released from the obligations of the Divine law. And therefore the dead are as much subject to God's righteous judgment as the living. Death indeed changes their condition and discharges them from all the duties belonging especially to this life, founded on the relations we sustain to each other here; but it does not release them from the obligation to love God and obey his commandments, in the relation which they may sustain one to another in Hades or the unseen state.

In the change of state which takes place at death, there is manifestly a special visitation of Divine judgment in respect to individuals, for the scriptures assert, that the wicked is driven away in his wickedness, but the righteous hath hope in his death. When, then, the dust returns to the earth as it was, the spirit returns to God who gave it, and is judged according to the character previously formed, as we learn from the account of the rich man and Lazarus. Departed spirits are either comforted or tormented—either happy or miserable, according to the just awards of a righteous judge: but whether comforted in Abraham's bosom, or else tormented in the flames of wrath, they are subject to God's moral government, and bound by his laws. For "to this end Christ both died and rose and revived, that he might be Lord, both of the dead and of the living."

I find no warrant in the Bible for saying that when a person dies, his eternal state is fixed or unalterable. I am sure it is not true so far as his *condition* is concerned, for that must be changed when his body shall be raised from the dead; and it may not be true in respect to *character*. It may be true, and I doubt not is true; so far as the awards of man's first and highest probation is concerned, and it will then be unalterably determined whether he shall be a partaker of the first resurrection and its consequent glory and blessedness, or otherwise; but who can say that this is the only state of probation, and that the mercies of God are exhausted in its results? Some seem to think that in a future state the wicked must necessarily become worse and worse, and their punishment more and more severe. But this opinion is destitute of authority, and we can conceive of nothing either in the nature of God or man requiring such a monstrous fatality. It seems to our mind more consonant with the nature and character of God and the ends of his govern-

ment, and not wanting in scriptural authority, that they may be subdued to his will, their character improved, and their condition bettered. But this will claim our attention more particularly in a subsequent discourse; our present design is to show that an intelligent moral agent remains under the Divine government whether in the body or out of the body. And all who believe in an intermediate state between the death and resurrection of the body, in which the spirit is conscious, must also believe in the axiom that the government of God extends over the disembodied spirits, whatever may be their condition or character, and whatever may be the end of that government, whether for weal or for woe.

But all mankind are to be raised from the dead; and in that operation another special visitation of God's judgment will be displayed: for every man will be raised in his own order; by which will be made known God's approbation or condemnation of their conduct in this life. The saints of God will attain to the first resurrection, and to all its consequent glory; and that, because they shall be counted worthy to obtain that world and the resurrection out of or from among the dead. But the wicked, by being excluded from it, will be adjudged unworthy of its blessedness and glory, and after the Millennium come forth in the resurrection of condemnation. Thus the resurrection itself will be characterized by judgment. It will be a righteous judgment in God to raise the saints first, and to invest them with glory and honor. It will be a righteous judgment in God to raise the wicked last, and in circumstances of shame and dishonor.

But as man is destined to live forever, so he must be forever subject to the righteous administration of God; must always be under the government of God: hence we

read of "ETERNAL JUDGMENT," a never ending administration of righteous judgment over all mankind.

Besides this general application of the term judgment to the government of God over his creatures, and to special acts of his administration, such as I have already noticed, it must be obvious to the reader of the Bible, that there is a period yet to come, which is in particular called *the day of Judgment—the great day—the day of the Lord*—when he shall come with the myriads of his saints to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. This will take place at the close of the present age, when one great cycle of the ages or dispensations of God shall be finished, and a new arrangement of divine government shall be introduced.

The general opinion respecting the judgment is that it will be a grand assize to be held by our Lord Jesus Christ at his coming, in which all mankind, good and bad, being then raised and made immortal, shall be summoned to his bar and put on trial; as if it remained for the transactions of that day to determine the quality of their actions and the awards to be administered. It is supposed that the proceeding will occupy the term of a natural day; at the close of which, the wicked being condemned, will be remanded to hell to be tormented forever and ever in a lake of fire and brimstone: and the righteous, being approved, will be taken back to heaven to enjoy eternal happiness in the presence of God: and that, the destinies of all men being thus unalterably fixed, the globe will be destroyed by fire and blotted from the universe of God.

Now while we believe the testimony of God in the scriptures, that he hath appointed a day, in which he

will judge the world in righteousness by Jesus Christ, and render to every man according to his deeds, yet we deem this common notion of the judgment, in relation to its time, nature, process and results, as altogether erroneous, and unwarranted by the word of God; although seemingly supported by the parable of the sheep and goats: Mat. xxv. 31–46. I say seemingly: for though at first glance it appears to favor the common notion, a close inspection will, I think, convince any one that it really gives it no support at all. Let us examine it.

"*When the Son of man shall come in his glory.*" This certainly refers to the second advent of our Lord Jesus Christ, when he shall come personally and visibly, as predicted by Daniel, and is the same spoken of in the twenty-fourth chapter as taking place immediately after the tribulation of the Jews shall come to an end: and which, as we have previously shown, must be anterior to the Millennium.

"*And all his holy angels with him.*" These holy angels or messengers will comprise the saints as well as those celestial spirits usually termed angels; for Enoch says, He shall come with the myriads of his saints; and Zechariah says, He shall come and all the saints with him; and Paul says, When he shall appear, then shall we also appear with him in glory. And this shows that it will be subsequent to the first resurrection; for the saints must be caught up to meet him in the air, that they may come with him at his appearing.

"*Then shall he sit on the throne of his glory.*" This can be no other than the throne promised to him in the word of God. For the angel said to Mary at the time of the annunciation, "And the Lord God shall give unto him the throne of his father David." And Isaiah says that he "shall sit upon the throne of David, to order it

and to establish it with justice and judgment." Jeremiah says, "They shall call Jerusalem the throne of the Lord." To this he himself refers in Matt. xix. 28: "Verily I say unto you, that ye which have followed me, in the regeneration (or renewing of all things), when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." And again, in Rev. iii. 21: "To him that overcometh will I grant to sit with me on my throne; even as I also overcame, and am set down with the Father on his throne." Here he distinguishes between his own throne and the throne of his Father. The throne of the Father being that on which he now sits at his right hand, in the unapproachable light, until his enemies be made his footstool; and his own throne being that on which he shall sit when he comes to reign on earth, and exalt his saints to be kings and priests with him in his kingdom.

"*And before him shall be gathered all nations.*" The nations are to be the subjects of this judgment. The term nations is never applied to the dead, but always to people living on earth under organized governments, and is generally employed to designate the gentiles in opposition to the Jews. Not a word is said about the resurrection of the dead; not an intimation is given that any of the dead will be raised at the time of this judgment; and all that commentators have said about such resurrection on this passage is mere assumption. "*All nations*" can have reference only to those living in natural flesh on the earth when Christ comes in his glory: and may possibly apply to none but those who shall be gathered against Jerusalem to battle, spoken of in Zechariah xiv. 2: "For I will gather ALL NATIONS against Jerusalem to battle." Then he says that the Lord shall go forth and fight against *those nations:* v. 3.;

and again, that at that time, "The Lord my God shall come, and all the saints with thee:" v. 5.

"*And he shall separate them one from another,*" &c. Men are to be judged according to the law of the dispensation in which they live; and as the nations who are here to be judged will consist of those left in the earth after the saints will be taken out of it; or from the first to the second stage of the Saviour's advent, which we suppose will be about forty years, they will be judged according to the new probationary law of that dispensation: that law will have respect to the Jews, who will then be restored and manifested to be a chosen people for special purposes in God's government over the nations; and those who shall obey the law of that dispensation, in their conduct toward the Jews, will be judged worthy to become subjects of the kingdom of Christ; while those who disobey it will be cut off. This will be the ground of distinction and separation; for

"*Then shall the King say to them,*" &c. From this we learn that Christ will then have assumed his regal authority on earth. He will then be King, and exercise the government of a king, according to Psalm ii. 6: "Yet have I set my king on my holy hill of Zion." Those on the right hand represent such as have conformed to the law of that dispensation, and shall therefore as subjects inherit the kingdom as a reward for their obedience and ministering to the Jews. And those on the left hand represent such as have been disobedient; indifferent to duty, and have neglected, despised, and oppressed the Jews. It must be observed that this judgment proceeds on the ground of works done, or not done, to a class of persons whom Christ calls his brethren, and who are evidently distinct from either division of the nations to whom he speaks: for he says to them, Inasmuch as ye have done, or have not done, it unto one

of the least of my brethren, ye have done, or ye have not done, it unto me. By the grammatical construction of this passage those denominated "my brethren," must be as distinct from those on the right hand, as from those on the left. Suppose, then, according to the common notion, that what he said to those on the right hand, meant, Inasmuch as ye have done it to one of the least of yourselves ye have done it unto me, will it not follow that the same language addressed to those on the left hand must mean, Inasmuch as ye have not done it unto one of the least of yourselves ye have not done it unto me? The term "my brethren," then, must represent a class distinct from either those called the sheep or those called the goats. Now the saints of God are called the brethren of Christ,—but they cannot be intended, (although they shall be present, for they shall come with him, and sit with him in the judgment) I say they cannot be intended, inasmuch as having been taken out of the earth at the commencement of that dispensation, the nations to be judged could not have done any of these works unto them. But the Jews are intended, who are the natural brethren of Christ, and of whom as concerning the flesh Christ came, and who are still beloved for the fathers' sake, and will in that day be acknowledged as the brethren of Christ.

"And these shall go away into everlasting punishment, but the righteous into life eternal." The terms everlasting and eternal in this verse are the *same* in the original. We have had occasion before to speak of this term, and have shown that it does not in itself signify endless duration; but, in relation to men and things, is generally employed to represent continuous duration through an age or dispensation. Here it has reference to the Millennium, or thousand years' reign of Christ; and the sense is, that those of the nations who have not

ministered to the Jews, but have evil treated them during that intervening period between this age and the Millennium, will be cut off from the earth and punished during the Millennium; while the others, who have assisted them, will be admitted into the kingdom, to inherit it, as subjects thereof, during its continuance. The one class is punished with everlasting destruction from the presence of the Lord and the glory of his power, and the other enter into his kingdom and live during that Millennial age, sitting every man under his own vine and fig-tree, none making them afraid. The one class are cut off—the other live during the Millennium.

It is evident, if our exposition of this parable be correct, that it gives no support to the common notion of the Judgment. And that our view is correct we shall now demonstrate by showing its agreement with the general scheme of prophecy, in which the nations are represented as being judged in that day for their treatment toward the Jews. See Isaiah xli. 8–16: "But thou, Israel, my servant, Jacob whom I have chosen, the seed of Abraham my friend; whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Behold all those that are incensed against thee shall be ashamed and confounded: they shall be as nothing: and they that strive with thee shall perish. — They that war against thee shall be as nothing, and as a thing of nought.—Behold I will make thee a new sharp threshing instrument, having teeth: thou shalt thresh the mountains, and shalt beat them small, and shalt make the hills as chaff. Thou shalt fan them and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and glory in

the Holy One of Israel." Here the destruction of those nations that shall strive against the restored Jews is clearly predicted. See also Isa. liv. 15–17: "Behold they (the nations) shall surely gather together, but not by me; whosoever shall gather together against thee, shall fall for thy sake. No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn." Here the condemnation of those nations which shall rise against Israel is predicted, and the time specified, "in the judgment." Again, Isa. lx. 12, it is said: "For the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted." We naturally infer that there will come a time, in which it will be manifested that it is God's will that these nations shall serve Israel, and that such as refuse to do so shall perish. And in Zech. xii. 2–9, we learn that those especially who are hostile to the Jews will be cut off. "Behold I will make Jerusalem a cup of trembling unto all the people round about when they shall be in the siege, both against Judah and against Jerusalem. And in that day I will make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment and his rider with madness: and I will open mine eyes upon the house of Judah, and I will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of Hosts, their God. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be in-

habited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David, and the house of David shall be as God, as the angel of the LORD before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem." Now we find in Zech. xiv. 2, 3, that when God "will gather all nations against Jerusalem to battle, and the city shall be taken," &c., "then shall the *Lord* go forth and fight against those nations as when he fought in the day of battle." So that the coming of Christ is to take place at that time; and this is put beyond dispute by the declaration of the prophet in verse 5: "And the Lord my God shall come, and all the saints with thee." "In that day too the Lord shall be King over all the earth, and there shall be one Lord and his name one:" v. 9. "And this shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth:" v. 12.

How full and explicit is this testimony, and how completely it corresponds with the judgment passed upon those represented by the goats who shall go away into everlasting punishment.

But all the people of these nations shall not be destroyed; for he says, "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of

tabernacles:" v. 16. Hence we learn that some will be left, that is, saved from the destruction; for although their nationality will be destroyed utterly, and such as have oppressed and injured the Jews will be cut off, yet many of all these nations will be spared in the mercy of God, and shall become component parts of the Kingdom of Christ, which will be the Kingdom of Israel. So in Jer. xlvi. 27, 28, God says to Jacob and Israel his servant, "I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee." And in Ezek. xxxix. 21, the term judgment is expressly applied to the destruction of Gog and his army of nations which shall come against Israel. "And I will set my glory among the heathen (nations) and all the heathen shall see my *judgment* that I have executed, and my hand that I have laid upon them." Thus too in Joel iii. 1, 2, 12, it is said: "For behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem; I will also gather *all nations*, and will bring them down into the valley of Jehoshaphat, and will plead with them there, for my people and for my heritage Israel, whom they have scattered among the nations and parted my land.—Let the heathen be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen (nations) round about."

Now when we consider that Jesus, in the 24th and 25th chapters of Matthew, is replying to the questions of his disciples respecting the destruction of Jersualem, its long desolation, and his coming at the end of the present age to restore the kingdom to Israel and judge the nations; and since the parable of the sheep and the goats exactly corresponds with the predictions of the Old Testament respecting that event; it follows that it is designed by our Lord to represent, not the judgment

of all mankind in a grand assize, according to the common opinion, but the judgment of the nations, at his coming to establish his kingdom, and by which it will be determined who shall and who shall not be spared as the subjects of his millennial reign.

With this too agree the scenes described by Paul in our text. "Seeing that it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day," which I shall consider more particularly in the next discourse.

DISCOURSE TWENTIETH.

THE JUDGMENT.—AT THE COMING OF CHRIST—RESURRECTION OF THE SAINTS IS AN EXECUTION OF JUDGMENT—THE EXCLUSION OF THE WICKED FROM THAT RESURRECTION IS AN EXECUTION OF JUDGMENT — THEIR TRIBULATION PROVES THEIR CONSCIOUSNESS — THE BELIEVERS IN THAT DAY—SUBJECTS OF THE KINGDOM.

Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; but to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.—2 Thes. i. 6–10.

In the preceding verses of this chapter, Paul speaks of the persecutions and afflictions of the people of God in this life, as a manifest token, or sure proof, that there will be a future judgment, in which those who now persecute the saints shall be punished, and the saints who patiently and faithfully suffer persecution and affliction shall be rewarded. Then the benevolence of God will be shown beyond all cavil, even in permitting the righteous to be persecuted and afflicted, inasmuch as it will then appear that this was a necessary part of that discipline which fits them for the kingdom of God, by producing in them the peaceable fruits of righteousness, and working out for them a far more exceeding and eternal weight of glory. Hence the suffering saints have a clear conviction of the doctrine of future retribution in the tribu-

lations they are called to endure in this life; and feel persuaded that through patient continuance in well doing they shall be counted worthy of the kingdom of God, for which they also suffer. For if we suffer, we shall also reign with him.

He then proceeds to unfold in brief but comprehensive terms, some of the most prominent features and transactions of the judgment of God to which he had referred.

1. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;"—we must ever bear in mind that God is righteous who taketh vengeance, and that all his judgments are just. There is no unrighteousness with him. The wicked shall not suffer more than they deserve. The justice of God will protect them from undeserved and needless suffering: but he will recompense tribulation to all the troublers of his saints, from Cain, who slew righteous Abel, to the last of the serpent brood. There will be no exception: as surely as tribulation will be meted out to the persecutors of the saints at Thessalonica, so surely will it be meted out to all others.

2. "But to you who are troubled, rest with us."—Paul speaks to the saints at Thessalonica, and what he writes is equally intended for all Christians in every age and country; for all shall find rest with the apostles, when God shall give reward unto his servants, and to them that fear his name, both small and great. And Paul says that God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for honor, and glory, and immortality, eternal life: but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doth evil; of the Jew first and also of

the gentile: for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel:" Rom. ii. 6–12, 16. Here we have plainly revealed to us the *judgment* of God respecting his saints, who by well doing seek for honor, and glory, and immortality, and respecting the wicked, who are evildoers and persecutors of his saints; to the saints he will give eternal life, and everlasting rest: to the wicked indignation and wrath, tribulation and anguish. And the time of this judgment is to be when God will judge the secrets of men by Jesus Christ, *according to the gospel;* that is, at the close of this age or dispensation, which terminates with the times of the gentiles, and the restoration of the Jewish nationality; and hence it will be,

3, "When the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." And Peter says: "when the times of refreshing shall come from the presence of the Lord, he shall send Jesus, who before was preached unto you, whom the heavens must receive, until the times of restitution of all things, spoken of by all the holy prophets, since the world began." "Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens above, and to the earth that he may judge his people."

Now the judgment will be manifest in the saints by the resurrection and change of their bodies; for Jesus said, "The Father judgeth no man but hath committed all judgment to the Son." "He that heareth my words

and believeth on him that sent me, hath eternal life, and shall not come into condemnation:" John v. 22–24. "And this is the will of him that sent me, that every one that seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day:" John vi. 40. Hence we learn that giving eternal life to as many as believe on him, by raising them up at the last day, is an act of judgment. And this he plainly declared, saying, "For as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of Man: Marvel not at this;" that is, at this declaration; "for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation, or condemnation:" John v. 26–29. Hence he refers to the resurrection as an instance in which the power given to him to execute judgment shall be displayed. But the dead in Christ shall be raised first—that is before the other dead—and the living saints shall be changed at the same moment, and caught up together to meet the Lord in the air." For then, "he that believeth in Christ, though he were dead, yet shall he live, and he that liveth and believeth in him shall never die:" John xi. 25, 26. Thus all the saints will be judged or counted worthy to obtain a part in the first resurrection, and in the REST that remaineth unto the people of God. The rest referred to is that Millennial Sabbath of glory and blessedness which God has promised to his saints, as a reward for their toil and suffering here in his cause; as Paul says, "that ye may be counted worthy of the kingdom of God, for which ye also suffer." The "*rest*" and the "*kingdom*" are one and the same.

But the manner in which this judgment will affect the wicked may not be so apparent to many, inasmuch as they are not to be raised from the dead until after the Millennium; and if, as some persons maintain, the dead are utterly unconscious, they could not be affected by it until raised to life and consciousness. But the scriptures teach us that, at the same time in which God gives rest to the troubled, he recompenses tribulation to the troublers. Hence they must be in a state of consciousness, capable of being affected by the events of that judgment, and of feeling the indignation and wrath, tribulation and anguish, of which Paul speaks. In the case of the rich man and Lazarus, Luke xvi. 19–31, we are taught that the spirits of men are not only conscious after death, but that the righteous and wicked have a knowledge of each other's condition, and may communicate with each other: for Abraham and the rich man are represented as holding a discourse together on the subject of their respective conditions. And it is no doubt a great aggravation of the remorse and wretchedness of the wicked, after this life, to find that while they are condemned to suffer for their sins, the righteous, whom here they despised and ill-treated, are blessed and comforted. I by no means suppose that there will be an indiscriminate huddling together in one common mass the spirits of the unrighteous dead, or that all will suffer alike. I believe that in whatever consists the torment of the damned, it will be just, and in accordance with their demerit, and consequently infinitely diversified in degree. Those who sin most will suffer most. He that knows his master's will and commits things worthy of stripes shall be beaten with many stripes; and the ignorant transgressor shall be beaten with few stripes.

So is there a diversity in the degrees of happiness which the righteous dead enjoy. To all Christians, to

live is Christ, and to die is gain. But as some live Christ longer and better than others, so their reward will be greater. It will be more gain to die. The gain of Paul, the laborious apostle, is undoubtedly greater than that of the penitent malefactor who expired on the cross, not as a martyr for the truth, but as an evildoer. And Timothy, who served God from a child, will gain more blessedness than such as only turn to God when they are about to die. For though all alike are justified by faith only in their coming to God, yet some have more works of faith to be rewarded for than have others. And although there may seem to be but little difference here between the least saint and the least sinner, except that one believes in Christ and the other does not, there will be a vast difference in their condition hereafter: the one will be saved and the other lost—the one will be comforted and the other tormented—the one will have part in the first resurrection, and the other will not—the one will be glorified with Christ, and the other will not—the one shall be exalted to the throne, and the other shall be put under the footstool.

In the intermediate state, therefore, we believe there is a great difference between the righteous and the wicked—a difference of which they are conscious, and which adds to the remorse of the latter. But as the condition of the saints will not be perfected until the first resurrection, so the remorse of the wicked will not reach its acme until then. The same event which will bring glory to the righteous will overwhelm the ungodly with shame: for then they will be made sensible of the great loss sustained by sin, in being excluded from the first resurrection and its consequent glory and blessedness. Hence when Jesus was asked, "Are there few that be saved?" he said to them, "Strive to enter in at the strait gate; for many I say unto you shall seek

to enter in, and shall not be able." Now, in this day of salvation, they that seek it earnestly and perseveringly shall find: but when once the Master of the house hath risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say unto you, I know ye not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know ye not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. "And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God." Here the Saviour shows that this life is the only probation for that glorious state, and that all who would secure a part in it must now seek it by faith and self-denial; for after this life it will be too late to seek it. Then those that seek shall not be able to find. And when, at the coming of Christ, this dispensation closes, and the saints of all ages and lands shall be raised, changed, and glorified together, and the unbelieving and disobedient Jews, and all despisers and abusers of grace, shall be seized with shame and agony, on beholding the exalted and glorious condition of the saints in the kingdom of God, and themselves excluded—death still holding them in the prison of Hades, under the condemnation of the Judge of all.

To this also Daniel has reference, chap. xii. 1–3: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and

at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the firmament; and they that turn many to righteousness, as the stars forever and ever." Michael signifies the one who is like God, *i. e.* Christ. And the *time* referred to, when he shall stand for Daniel's people, *i. e.* the Jews, is at his second Advent, when he shall restore and deliver them from the time of trouble or great tribulation, which has befallen them ever since the destruction of their city and temple by the Romans. And then many of the dead shall be raised, even all the saints who are said to sleep in Jesus. And the awakened shall have life, immortal—glorious life; the unawakened shall have shame and everlasting contempt; for the original may be rendered—*these*, not some, to everlasting life, applying to them that awake—and those, not some, to shame and everlasting contempt, applying to them that are not awakened.

Thus it is shown that Christ, at his second coming, will recompense tribulation to them that trouble you; but to you who are troubled, rest. And hence the Psalmist says, "The ungodly shall not rise up in the judgment, nor sinners in the congregation of the righteous:" Psalm i. 5. Again: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him, (for the redemption of their soul is precious, and it ceaseth forever) that he should still live forever, and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others; their inward thought is that their houses shall continue

forever, and their dwelling-place to all generations: they call their lands after their own names. Nevertheless man being in honor abideth not; he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave (*sha-al*), for he shall receive me:" Psl. xlix. 6–15. Here the folly of worldly minded persons, in their eager pursuit after riches and honor, is set forth in contrast with the doom awaiting them: they die; all their glory and honor perishes; and in the morning of the resurrection, when the upright shall be raised and glorified with Christ, their beauty shall consume away in the grave from their dwelling. They shall have no part in the kingdom of Christ, but shall remain in the state of the dead, when God redeems the souls of his saints from death and receives them into glory.

Thus the just judgment of God will be shown in raising his saints, and crowning them with glory, honor and immortality; as well as in condemning the ungodly to shame and contempt, in their continued subjection to corruption and death. Thus the wicked shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints and to be admired in all them that believe in that day.

Those who shall be punished with everlasting destruction from his presence and the glory of his power, are not only all the wicked of former ages, but also all those who being the wicked of that age, shall be cut off from the earth; "For then shall the Son of Man send forth his angels, and they shall gather out of his kingdom all

things which offend and them that do iniquity; and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth:" Matt. xiii. 41, 42. Those in whom he will be glorified are his saints, who, having previously been caught up to meet him in the air, shall appear with him in glory. And those in whom he will be admired are the believers in that day: that is the restored and converted Jews and Israelites and the remnants of the nations who shall be spared, as being righteous according to the law of that dispensation, to be the subjects of his kingdom.

Paul presents this judgment before us in his second letter to the Corinthians, iv. 14–18, and v. 1–3: "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day: for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked." Here Paul shows that the hope of the resurrection invigorates the Christian amid the afflictions and persecutions of this life, knowing that the perishing of the outward man is only the putting off of the old garment of the natural flesh or earthy nature derived

from the first Adam, preparatory to being clothed with the resurrection body, which will be fashioned like unto the glorious body of our Lord Jesus Christ when he shall come from heaven, and is hence called a heavenly body. Therefore while in this body, we groan, earnestly desiring to be clothed upon with our house from heaven; that we may be found clothed, habited with immortality at the manifestation of Jesus Christ with his saints. Those who shall be judged unworthy of the first resurrection, will be found naked. But all true believers will be clothed upon. For the dead saints will be raised, and the living saints will be changed in a moment, and in glorified bodies be caught up to meet the Lord in the air. Hence Paul further says, "For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed," not wishing to put off the body merely, or esteeming the disembodied state as most desirable, but that we might be "clothed upon" with our glorified body, at Christ's coming, that mortality might be swallowed up of life. "Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord," *i. e.* from the manifestation of his personal presence and glory. "For we walk by faith not by sight. We are confident I say and willing rather to be absent from the body and to be present with the Lord;" *i. e.* to exchange our mortal for our immortal condition. "Wherefore we labor, that whether present or absent we may be accepted of him. For we must all appear," or be made manifest, "before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Yes, when Christ comes to judge the world it will then

be made manifest whether by patient continuance in well doing we have secured through him a part in the first resurrection; or by doing evil subjected ourselves to banishment from his presence and the glory of his power forever. "Knowing therefore the terror of the Lord we persuade men." And now I beseech you, brethren, by the solemn realities of the future; by the hope of salvation at the coming of Christ; by the glories of the promised rest remaining to the people of God, that ye obey the gospel, repent of sin, and live a truly devoted and holy life, that you may escape the shame and misery awaiting the wicked, and obtain glory and immortality at the coming of Christ.

DISCOURSE TWENTY-FIRST.

DOOM OF THE PAPACY.—APOSTACY—MAN OF SIN—LITTLE HORN—BEAST WITH LAMBLIKE HORNS—THE FALSE PROPHET—THE MYSTIC BABYLON—FINAL END.

And after these things I heard a great voice of much people in heaven saying, Alleluia; Salvation, and glory, and honor, and power unto the Lord our God: for true and righteous are his judgments; for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up forever and ever: REV. xix. 1–3.

THE rise and fall of a wonderful apostacy from Christ is distinctly foretold in the scriptures of truth. Paul, in 1 Tim. iv. 1–3, says that "the Spirit speaketh expressly that in the latter times some shall depart," *i. e.* apostatize, "from the faith; giving heed to seducing spirits (false prophets or teachers) and doctrines of devils" (demons). These false teachers were the Pagan philosophers and priests who embraced Christianity about the time of Constantine, when it was made the religion of the empire. These seduced the Church of Rome and such as acknowledged her authority from the simplicity of the faith in Christ to the worship of demons, or man mediators, under the names of canonized saints and martyrs. This was effected by "speaking lies in hypocrisy," pretending to visions and miracles, and other signs, for the support of their idolatry, "having their consciences seared with a hot iron," insensible to the moral power of the gospel; "forbidding to marry," in enjoining celibacy on priests and nuns; "and commanding to abstain from meats, which God hath created to be

received with thanksgiving of them which believe and know the truth." The features of the papacy are so strongly marked in this picture, that we cannot easily mistake the original. This apostacy was to be developed in the *latter times*, which term agrees with the period assigned to the papal apostacy in other scriptures. Paul, in 2 Thes. ii. 1–8, admonishes the believers there that the day of Christ's second coming was not then at hand, and says, "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the Son of perdition, who opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." And this description suits the blasphemous pretensions of the papacy; for the pope hath bound the very names of Deity on his brow, and received divine honors as if he were truly God. "Remember ye not," he continues, "that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time." There was something which hindered the development of the man of sin in Paul's time, although there were evidences of the workings of that ambitious and apostatizing spirit even then, as he says: "For the mystery of iniquity doth already work; only he who now letteth" (or hindereth) "will let" (or hinder) "until he be taken out of the way, and then shall that wicked" (one) "be revealed, whom the Lord will consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The Roman empire hindered the rise of the papacy; but when it was taken out of the way and the seat of government was removed from Rome to Constantinople, the man of sin began to exalt himself in arrogating the title of universal bishop, and demanding

submission from all other ecclesiastics in spiritual things. And the times of his manifestation are, from the period of his development down to the second coming of Christ, called by the apostle "the latter times," being identical with the "time, times and dividing of a time," which, in Daniel vii. 23–26, is allotted to the little horn of the fourth beast, which little horn is evidently a symbol of the papacy. For we are told that "the fourth beast shall be the fourth kingdom upon earth," *i. e.* from the time of Daniel's vision. And we have, first, the Babylonian; second, the Medo-Persian; third, the Grecian; and fourth, the Roman: "which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings which shall arise; and another," *i. e.* the little horn, "shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time, times and the dividing of a time." Now history answers to the prediction. The ten kingdoms arose out of the Roman empire in the fourth and fifth centuries of the Christian era; and the papacy rose up among them, diverse from the others in its nature, being an ecclesiastical power, and succeeded in supplanting three of them, which were plucked up before it, and their territory became the temporal states or dominions of the pope. This little horn is said to have eyes like a man, to denote its episcopal character; and a look more stout than its fellows, to signify its arrogancy of powers and prerogatives superior to all others; and a mouth speaking great things and words against the Most High, to import its blasphemous assumption of Divine titles, prerogatives,

and honors: all of which are literally true of the papacy. And its wearing out the saints of the Most High signifies its cruel and unrelenting persecutions of the Waldenses, Albigenses, and other Christians; for in this it has far exceeded Pagan Rome, having slain more than two and a half millions in her cruel persecutions. The time, times and dividing of a time indicate the period of its existence, and reach down to the judgment of the Ancient of Days, when they shall take away his dominion to consume and to destroy it unto the end; as Paul says, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

In Rev. xii. the rulers of this world, in their organized governments, are symbolized by a great red dragon, having seven heads and ten horns—being the political embodiment of that old serpent, the devil and Satan, who is called the god of this age, the spirit that rules in the hearts of the children of disobedience. This dragon first sought to destroy the man-child, which should rule all nations, with a rod of iron, and thus nip the kingdom of God in the bud, and defeat the fulfillment of the Divine plan; but the child was caught up to God and to his throne, to sit at his right hand till all his enemies be made his footstool. After which a contest ensued between the dragon and his angels—representing the pagan priests and philosophers—and Michael and his angels—representing the Christian ministers and preachers of the gospel: for Paul says, "We wrestle not with flesh and blood, but with principalities and powers, and spiritual wickedness in high places, and the rulers of the darkness of this world." And the result of this contest was that the dragon—the pagan party which had been predominant in the political heavens—was cast out. This took place in the time of Constantine; and the

Christian party became invested with the honors and emoluments of the empire. Then the church fondly thought that the kingdom of God and of his Christ had come; but alas! it was found that the great apostacy from Christ which had previously begun to work was now developed in the fatal alliance of the church with the state, and made way for the rise of the man of sin.

In Rev. xiii. another symbol is employed to represent the same worldly rulers in a different political combination. It is a beast rising up out of the sea—or a new political organization rising out of the turbulent and agitated state of things which terminated the dragon form. It is known to be the same by its seven heads and ten horns; and by its succeeding to the power, the seat, and authority of the dragon. It is only a new form of political embodiment for that old serpent, the devil. It is therefore identical with the dragon and the fourth beast of Daniel. On its heads were the names of blasphemy—for the powers symbolized by them have all assumed Divine prerogatives—and the crowns were on its horns to indicate that the powers symbolized by the horns now bore sway. Daniel saw a little horn rising up among the ten of the fourth beast; but in this vision another beast is seen rising up out of the earth, which symbolizes the same power. Daniel saw it in its secular character only, as a horn or kingdom of the Roman empire. John viewed it as an ecclesiastical empire in itself, with the man of sin for its head, the secular and regular clergy as its lamblike horns, and actually exercising imperial prerogatives, and issuing its edicts to kings and governments: thus exercising all the power of the first beast before him or in his presence. And in its ecclesiastical orders and rule, making an image of the beast which had been wounded to death in one

of its heads, viz., the sixth; for it was during the reign of the sixth, or Roman head, that it received its death wound by the sword of Constantine, when for a while its bestial character was almost destroyed; and from which blow it revived in its false Christian and persecuting spirit. And the papacy sought to establish an ecclesiastical system as similar to the secular rule of Constantine and his successors as possible: and gave life—a political existence—to this image, and that it should both speak by councils and decrees, and cause that as many as would not worship the image of the beast should be killed: persecuting to death by the inquisition and other means all who refused to follow its idolatrous practices. How clearly these symbols point out the papacy! The same power is also symbolized by the false prophet of the nineteenth chapter; and it is shown there that its course will terminate at the same time with that of the beast, which was to continue forty-two months, the same as three and a half years or twelve hundred and sixty days, and the time, times and dividing of a time. Its course then runs parallel with the period for which the woman is nourished in her place from the face of the serpent. At the close of which the translation of the saints will take place, and the judgments of God will fall upon the anti-christian powers to their destruction. In these judgments is included the doom of the papacy.

In Rev. xvii. we have another vision, in which the worldly rulers are represented by a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns, by which it is identified with the great red dragon of the twelfth chapter, and the beast of the thirteenth. The same combination of worldly rulers is symbolized by all three. On this beast sat a woman, arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her

hand, full of abominations and filthiness of her fornication; And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. This woman is the symbol of a corrupt and idolatrous church, and the embodiment of all false religions. And as the beast which carries her represents the worldly rulers in their last form prior to the perdition of ungodly men, and at a period when both heads and horns are crownless, indicating that it will be after the dynasties they symbolize shall have all fallen, or when their powers will be absorbed by this beast, which is itself an eighth head, though of the seven—a quintessence, as it were, of them all; so the woman represents the corrupt and idolatrous church in her last form, though she is the same old hag who has given birth to all other idolatrous communities and abominations of the earth, and absorbs them all in her person. She is therefore called the "great whore, that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." And as the corrupt and idolatrous priests and ecclesiastics have been the chief instigators of persecuting and killing the people of God in all ages, she is represented as "drunken with the blood of the saints and with the blood of the martyrs of Jesus." "And in her was found the blood of prophets, and of all that were slain on the earth."

Here then we see that although the woman does not represent the papal hierarchy exclusively, yet the papal hierarchy is the last state of the woman in her perfect growth and full age. And although she successively sat on the seven mountains, which, like the seven heads of the beast symbolized the seven great empires of earth, she is here represented as being carried or supported by

the beast in its last form, as combining all the seven heads or empires in one, and forming an eighth, both being fully matured and ripe for perdition. And though she has passed through the several stages of her growth, and has inhabited several cities, yet in the final home of her choice, she still retains the name derived from her birth-place, the ancient city of Babylon.

The seven heads of the beast represent the seven empires—the Assyrian, Egyptian, Babylonian, Medo-Persian, Macedonian or Grecian, the Roman, both pagan and false Christian, and the French, or Napoleon, which continued but a short space. The ten horns represent the ten kingdoms into which the Roman head was divided after its subversion by the Goths and Vandals. And the beast itself is the eighth head, or the seventh revived in its last form, as coming up out of the bottomless pit or abyss, the symbol of concealed fraud and wickedness, and indicating that this last empire or form of earthly dominion will be originated and consummated by fraud and wickedness of the most deep and intriguing character. And as this beast is the seventh revived, or co-representative and successor of the whole seven, it is said that it *was*, is not—that is, ceased to be after the overthrow of Napoleon Bonaparte—and shall ascend out of the bottomless pit, or be reorganized again through fraud and wickedness. It will be a subject of universal wonder and admiration. It will sustain the false and idolatrous church. But it shall go into perdition or be destroyed at the coming of Christ—the day of judgment and perdition of ungodly men.

In Rev. xviii. John says: "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice saying, Babylon the great is fallen, is fallen, and is become the habitation of devils (demons)

and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup that she hath filled, fill unto her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow: Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her. And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning. Standing afar off for the fear of her torment, saying, Alas! alas! that great city Babylon, that mighty city, for in one hour is thy judgment come," &c. "Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And after these things I heard a great voice of much people in heaven saying Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her forni-

cations, and hath avenged the blood of his servants at her hand. And again they said Alleluia! And her smoke rose up forever and ever."

In this symbolical representation of the overthrow of Babylon the great there is a general view taken of the whole career of her existence from beginning to end; and some of the imagery is applicable to her palmiest days. And there is a commingling of the judgments which have fallen on her in times past, from the fall of her birth-place, Babylon proper, with the approaching fall and utter desolation that awaits her. Hence also the kings of the earth, and merchants, and ship-masters, and sailors, and all who have traded with her, are represented as bewailing her downfall, and saying, "Alas! alas! that great city, wherein were made rich all that had ships in the sea, by reason of her costliness; for in one hour is she made desolate!" And hence also all the holy apostles, and prophets, and saints, and martyrs rejoice in her downfall. The symbols here employed manifestly embrace the whole period of her judgments, during which the voice of God's messengers, apostles and prophets has been heard, saying, "Come out of her, my people, that ye be not partakers of her sins; and that ye receive not of her plagues."

But whatever judgments may have fallen in times past on the mystic Babylon, and whatever may yet fall upon her during this dispensation, it is certain that her final destruction will not be until after the first resurrection, and the translation of the saints, when they shall be caught up to meet the Lord in the air. Hence we find in Rev. xvi., that the Lord's coming as a thief to take his saints out of the earth precedes the pouring out of the seventh vial; and that it is under this vial that Great Babylon comes into remembrance before God, to give unto her the cup of the wine of the fierceness of his

wrath. So the final judgment on the papacy (which is Babylon in her perfect growth and full age) will be subsequent to the termination of the times of the gentiles, and during the dispensation of our Lord's coming, while the saints are in the air with him, or rather at the close of that time, when the Lord shall come and all the saints with him.

In accordance with this view we have in Rev. xix. a description of the marriage of the Lamb, when his bride, the church of his redeemed ones, being complete, shall make herself ready. This marriage or union of Christ and his saints shall take place in the air, where they shall be gathered together unto him; and where they will be with him during the time of Judah's restoration. After this John says, "And I saw heaven opened, and beheld a white horse, and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written which no man knew but himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God." This scene represents the second glorious appearing of Christ at the close of that time in which the saints will be with him in the air. "And the armies which were in heaven, followed him upon white horses, clothed in fine linen white and clean." These armies represent the saints; and the fine linen, the righteousness of the saints. They shall come with him from heaven, or the air, where they shall be with him from the time of their being caught up to meet him until his appearing. "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron." And this shows that he is the one represented by the man child, that was caught up to God and his throne, now coming

to destroy the powers of darkness, and to take the kingdom. "And he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the BEAST and the kings of the earth and their armies, gathered together to make war against him that sat on the horse and against his army." This beast is the representative of the earthly rulers—the beast that carried the woman, or supports the idolatrous church, in the ten horned state—representing the ten kingdoms; for "these have one mind and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings, and they that are with him are called and chosen and faithful."

It will not be their intention, indeed, to make war on the Lamb in person: but in making war on the restored Jews, they will in fact be making war upon the Lamb, inasmuch as he is their Messiah, and will reckon whatever is done to them as being done to himself. "And he will go forth and fight against those nations, as when he fought in the day of battle; And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and

half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee:" Zech. xiv. 3–5. "Yea the Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea roar; he shall prevail against his enemies:" Isa. xlii. 13. "The Lord shall roar from on high and utter his voice from his holy habitation; he shall give a shout as they that tread grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with all nations, he will plead with all flesh: he will give them that are wicked to the sword, saith the Lord. And the slain of the Lord shall be at that day, from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried: they shall be dung upon the ground:" Jer. xxv. 30–33. And again, "Let the heathen be wakened and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: Come get you down; for the press is full; the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord shall roar out of Zion, and utter his voice from Jerusalem: and the heavens and the earth shall shake; but the Lord will be the hope of his people and the strength of the children of Israel:" Joel iii. 12–16. "And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had

received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh:" Rev. xix. 20, 21.

Here then we learn that the beast and the false prophet will both be engaged in this war against the Lamb. These are identical with Daniel's fourth beast and the little horn; and this last beast and the woman. And the beast symbolizing the worldly rulers, and the false prophet or two horned beast symbolizing the idolatrous church, shall be destroyed together—cast into a lake of fire, burning with brimstone, to signify their punishment; and thus the body of the beast will be given to the burning flame, and the little horn with it. The empires and kingdoms of earth shall be overthrown, and their idolatrous mistress shall perish with them. And the wicked one shall be destroyed by the brightness of his coming, even Christ, who shall then appear with his saints and take the kingdom.

DISCOURSE TWENTY-SECOND.

ADAM'S SOVEREIGNTY TRANSFERRED TO CHRIST—TIME APPOINTED IS HIS SECOND COMING.—INTERVENING JUDGMENTS—THE GOSPEL AGE—THE SAINTS JUDGED—THE NATIONS TRIED—CHRIST'S REIGN, A JUDGMENT.—TESTIMONY FROM PSALMS—FROM ISAIAH—ETERNAL JUDGMENT—THE SAINTS TO PARTICIPATE IN IT.

And of eternal Judgment.—Heb. vi. 2.

God made Adam for dominion and placed the government of earth in his hands, constituting him the ruler or judge of the world thus subjected to his sway; and had he retained his moral rectitude, his dominion would have been established. But man being in honor, abode not. By transgression he forfeited the trust, as he thus rendered himself unworthy of it. And he was deposed from the seat of power. The economy of Redemption transfers to Christ, the Son of God, who, as the second Adam, fulfills the law and makes it honorable, all that was forfeited by our first representative head. But ages were required for the work of redemption; because a seed must be saved by grace, through faith, from the fallen posterity of the first Adam, to be joint heirs with the second in the restitution of all things; that they as the spiritual first-born, may inherit the glory and honor belonging by the original constitution to the natural first-born. "For the first man is of the earth, earthy; the second man is the Lord from heaven: as is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly."

The time appointed of the Father for the redemption of the purchased possession is at the end of this age,

when the church of the first-born shall be completed according to the foreknowledge of God, and the time comes for the saints to take the kingdom: until then the kingdoms symbolized by Nebuchadnezzar's image bear rule, and the earth groans beneath the curse of sin. From the fall of man to the second coming of the Lord, the Divine government over the world is committed to the ministration of angels, and in a few instances the hand of God has been made bare in remarkable interpositions of Providence for the punishment of evildoers and the deliverance of his people: but only when rendered necessary for carrying on the scheme of redemption, and as a warning to them that should afterward live ungodly. These were the flood—the overthrow of Sodom and Gomorrah—the plagues of Egypt and others of a like nature. But such visitations must necessarily occur but seldom in a probationary system like the present, although the forbearance of God should be abused by many to more ungodliness; for because judgment is not speedily executed against an evil work, therefore the hearts of the children of men are fully set in them to do evil.

The grand instrumentality employed for the salvation of mankind during this period is the gospel of our Lord Jesus Christ; and man is left to his own election as a free agent, under the influence of moral suasion. Faith becomes in this case the active principle of salvation and efficient cause of justification. Hence we read that God sent not his Son into the world to condemn (*judge*) the world, but that the world through him might be saved. He that believeth on him is not condemned (*judged*); but he that believeth not is condemned (*judged*) already; because he has not believed in the name of the only begotten Son of God. John iii. 17, 18. And Jesus said again, "He that heareth my word and believeth on him

that sent me, has everlasting life, and shall not come into condemnation (*judgment*) but is passed from death unto life." It appears therefore that a judgment is going on through all dispensations, though the execution of it, in appropriate rewards and punishments is delayed until the Lord cometh to render to every man according to his deeds. Hence it is written, "The eyes of the Lord are in every place, beholding the evil and the good;" and "the Lord trieth the righteous; but the wicked and him that loveth violence his soul hateth." But though the righteous are approved and justified, they are not rewarded in this life; and the wicked, though condemned or judged, are not punished in this life. Consequently there must be a future state in which God will give rewards unto his servants, both small and great, and in which he will punish the transgressor. For God will bring every work into judgment, and every secret thing, whether it be good or evil. And he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given us assurance in that he hath raised him from the dead.

I have, in a previous discourse, shown that the Lord will execute judgment in behalf of his saints by raising them up again in the first resurrection, and making them coheirs of his glory and blessedness when he shall come to reign on the earth; and at the same time the sentence of condemnation will be executed upon the wicked in excluding them from that glorious condition and visiting upon them indignation and wrath, tribulation and anguish. Hence, "He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." John iii. 36. The life here spoken of as the portion of the believer must signify the first resurrection, in which

mortal shall put on immortality and the glory promised to the saints; in which an unbeliever hath no part, remaining under the curse of the law, and the wrath of God abiding upon him. This judgment will concern both the quick and the dead: for the living saints shall be changed, at the same moment in which the dead saints shall be raised; and both shall be caught up together to meet the Lord in the air: and the wicked then living on the earth will not be changed, and the wicked dead will not be raised, but both alike shall be excluded from the first resurrection and its distinguishing immortality and glory.

I have also shown that after the saints are taken out of the earth, and while they are in the air with Christ, the refuse material of this dispensation will be cast into the crucible of divine wrath, and prepared for a new moulding; then the judgments of God will be poured upon the world and the nations be broken in pieces and finally subjected to the righteous government of Christ and his saints. This is shown in the destruction of Nebuchadnezzar's image, by the stone which became a great mountain and filled the whole earth, as well as in other corresponding symbols. Then Christ will come and execute judgment on the guilty nations; establish his kingdom; effect the complete restoration of Israel, and subdue all the earth to his government. But when the various acts of judgment necessarily involved in this process shall have terminated in the overthrow of all rule and authority and power now opposed to Christ, the DAY OF JUDGMENT will have only just begun; for we must not suppose that the term *day* means a period of twenty-four hours only: the term is used to denote periods of various lengths, and frequently is applied to a dispensation, however long it may be. We need not then be surprised if the term in this connection be found

to embrace a long period—a period beginning at the close of this dispensation which is the day of salvation, and extending through the millennial reign of Christ, including the final subjection of all things unto him, at the close of which he shall deliver up the kingdom to God, even the Father, and God be all in all.

David in Psalm lxxii. 1–4, 8, 17, says, "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall JUDGE thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall JUDGE the poor of thy people, he shall save the children of the needy, and shall break in pieces the oppressor. He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth. His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." This relates to the reign of the Messiah the son of David, when his kingdom shall be established on the earth and he shall JUDGE among the nations. Again Psl. xcviii. 1–9, "O sing unto the Lord a new song; for he hath done marvelous things; his right hand and his holy arm hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen; he hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth; make a loud noise and rejoice and sing praise. Sing unto the Lord with the harp: with a harp and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord the king. Let the sea roar, and the fullness thereof; the world and they that dwell therein. Let the floods clap their hands; let the hills be

joyful together before the Lord; for he cometh to JUDGE the earth: with righteousness shall he JUDGE THE WORLD, and the people with equity." This assuredly relates to the millennial dispensation, and we see that then the Lord cometh to judge the world. Again Psl. xcvi. 10–13, "Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall JUDGE the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar and the fullness thereof. Let the field be joyful and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh; for he cometh to judge the earth: he shall JUDGE THE WORLD with righteousness, and the people with his truth." This shows that the reign of Christ on earth is to be the judgment of the world. Once more, Psalm lxvii. 4–7, "O let the nations be glad and sing for joy: for thou shalt JUDGE THE WORLD righteously, and GOVERN THE NATIONS upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase: and God, even our God, shall bless us. God shall bless us, and all the ends of the earth shall fear him." Here the judgment of the world is identified with the government of the nations upon earth. Indeed all these Psalms, and many others, which might be quoted if our space allowed, in which the judgment of the world is predicted, and which agree with the Apostle's declaration that "God has appointed a day in which he will JUDGE THE WORLD IN RIGHTEOUSNESS by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead," show that that judgment is to be the righteous administration of law in a kingdom to be established upon this earth at his coming, to which all nations will

be subject, and which will be a source of great joy to all.

Isaiah bears a similar testimony respecting the government of Christ over the nations, and the happy effects of his judgment. Isa. ii. 4: "And he shall JUDGE among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Again, Isa. ix. 6, 7: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Father of the everlasting age, and the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts shall perform this." Again, Isa. xi. 1–9: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not JUDGE after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he JUDGE the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and

a little child shall lead them. And the cow and bear shall feed: their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

These predictions, and there are many more of like import in all the prophets, show that the reign of Christ on the earth is to be the time when he shall judge the nations, and that this judgment will be continuous, or what is called in my text "ETERNAL JUDGMENT." And Paul says, "that Jesus Christ shall judge the quick and dead at his appearing and his kingdom." 2 Tim. iv. 1. From which we learn that the judgment will be continuous from the time of his appearing through his whole mediatorial reign, until every knee shall bow, and every tongue confess to God. And this judgment shall extend over the quick or living, *i. e.*, those in natural flesh, who shall then live on the earth; and also over the dead, whose spirits will still be in the hidden state.

The term eternal does not in itself, as used in the scriptures signify time without end; and has that signification only when applied to the Divine existence or such things as are destined in his purpose to unending duration. The Greek adjective αιονιων is derived from αιον, an age, and imports duration through an age, or for an entire dispensation. The *a-lam* of the Hebrew language has a like signification, and is applied to denote duration through some fixed or settled period, as the Jubilee, or a dispensation, as the Mosaic, the Christian, &c. And the terms *eternal* and *forever* being used in our English version of the Bible for the former, are of the same signification. In this connection the word eternal is applied

to a period beginning with the first resurrection and extending through the Millennium down to the end or grand consummation of the scheme of redemption, when the whole of mankind shall be delivered from the dominion of death and subjected to the righteous government of God; including whatever events of a judicial character may be visited upon the nations at the end of this age to subdue them to his sceptre—whatever rule or government he may establish over the quick and the dead during his millennial reign—whatever punishments may be necessary to subdue and control them; and whatever disposition he may finally make of them, according to the infinite rectitude and benevolence of his nature and government. All this is embraced in the term *judgment* in our text; and the time allotted to its accomplishment is the entire period of Christ's Messianic reign, from whence it is called *eternal judgment, i. e.* judgment continuing during that age or dispensation.

In this Judgment the saints will participate after being changed and glorified; for Daniel shows that, when the Ancient of days comes to destroy the body of the beast, and to consume the little horn, then *judgment* shall be given to the saints and they shall possess the kingdom. And Paul in rebuking the Corinthians for going to law before worldly magistrates, says, "Do ye not know that the saints shall judge the world?" by which he intimates that this was a trite subject, and one that they ought not to be ignorant of. And Jude says, that even Enoch, the seventh from Adam, prophesied that the saints should come with the Lord at his appearing to judge the world. And in the Old Testament, there is frequent reference made to the subjection of all people to the saints, and to their inheriting the earth. In Psalm xxxvii. repeated declaration is made that the saints or the righteous shall inherit the earth; which

inheritance includes the government of the world. In Psalm xlv. Christ's arrows, *i. e.* his words, are sharp in the hearts of the king's enemies; whereby the *people fall under thee.* And in Psalm xlvii.: "O clap your hands, all ye people, shout unto God with the voice of triumph. For the Lord most high is terrible; he is a great king over all the earth, *he shall subdue the people under us, and the nations under our feet.* He shall choose our inheritance for us, the excellency of Jacob, whom he loved (or rather, *which he desired, i. e.* which Jacob desired or earnestly coveted). God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises; sing praises to our king, sing praises; for God is the king of all the earth, sing ye praises with understanding. God reigneth over the heathen; God sitteth upon the throne of his holiness. The princes of the people are gathered together, the people of the God of Abraham; for the shields of the earth belong unto God: he is greatly exalted." And this is said of Christ, who in Psalm xlv. is addressed thus: "Thy throne O God is forever and ever; the sceptre of thy kingdom is a right sceptre." Now Paul says: If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise; so that the saints are the princes of the people of Abraham, under whom Christ will subdue the people, and subject the nations. Hence in Rev. ii. 26–28, he says: "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; (and he shall rule them with a rod of iron: as the vessel of a potter shall they be broken in shivers;) even as I have received of my father. And I will give him the morning star." And in Psalm cxlix. 6–9, we read, "Let the saints be joyful in glory: let them sing aloud upon their couches (royal seats): let the high praises of God be in their mouth, and a two-edged

sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written. This honor have all the saints." And to the disciples Christ said, that in the regeneration or renewing of all things, when he should sit on the throne of his glory, they also should sit upon twelve thrones judging the twelve tribes of Israel. And in Isaiah xxxii. 1, 16–18, it is said: "Behold a king shall reign in righteousness, and princes shall decree judgment. Then *judgment* shall dwell in the wilderness, and righteousness shall remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting places."

Hence we learn that, whatever inequalities may seem now to obtain in the divine government over the world, are unavoidable upon a plan of probation such as this is; and this is the best possible moral system: yet they shall all be finally adjusted in a coming dispensation of righteous government, in which every work shall be brought into judgment, and every secret thing, whether it be good or evil.

DISCOURSE TWENTY-THIRD.

MILLENNIUM APPLIES TO THE REIGN OF CHRIST FOR ONE THOUSAND YEARS.—ITS COMMENCEMENT—END OF WORLDLY RULE OR GOVERNMENT—SUBJECTION OF THE NATIONS—EXPLICATION OF TEXT—PROMISES—GOVERNMENT OF THE SECOND ADAM—NEW HEAVENS AND NEW EARTH—SUBJECTS—MELCHIZEDECK'S KINGDOM A TYPE.—ISRAEL'S SPECIAL PRIVILEGES.

And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; even (*και*) the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. xx. 1–6.

The word millennium signifies a thousand years. It does not in itself signify any particular thousand, but by use it has come to be restricted in its application to the period specified in my text, in which Christ and his saints are to reign on the earth. It has been a query with some whether the term should not be considered prophetically as including a thousand years of years, or

360,000 years.* But I am persuaded that a thousand years is all that is intended, inasmuch as the same period is called a day. Zech. xiv. 9: "And the Lord shall be king over all the earth; in THAT DAY there shall be one Lord and his name one." And Peter says that "*one day* is with the Lord as a *thousand years*, and a *thousand years* as *one day*." 2 Pet. iii. 8. Hence, Barnabas, a Christian writer of the first century, in his epistle says, "And God made in six days the work of his hands, and he finished them on the seventh day, and he rested in it and sanctified it. Children consider what that signifies, *he finished them in six days.* This it signifies, that the Lord will finish all things in six thousand years; as he himself testifieth, saying 'Behold this day shall be as a thousand years.' Therefore, children, in six days, that is in six thousand years, shall all things be consummated. *And he rested the seventh day:* this signifies that when his son shall come, and shall abolish the season of the wicked one, and shall change the sun, and the moon, and the stars, then shall he rest gloriously in that *seventh day.*" And in the second century, other Christian writers say, "that all believers in Christ shall be raised at the end of six thousand years, and wickedness being banished from the earth, they shall live and reign with

* Mr. David N. Lord in his work on the Apocalypse, regards the thousand years as a symbol of 360,000 years. I think he errs in this, on his own principles of interpretation. For he regards the dragon as really the Devil, representing himself and his subordinate angels. The angel he regards as a symbol of angels. So also those who sat on thrones are the saints, exhibited in their own persons, because there could be found no symbol of an analogous character in any other department to represent them. Why then may not the thousand years be a symbol of a thousand years, inasmuch as it is to be the time of their reign? It appears to me that this would follow of course.

Christ in Jerusalem, rebuilt, adorned, and enlarged. And that as many as were *orthodox in all respects* did so acknowledge." The Millennium then designates a period yet to come of which prophets have spoken and poets have sung in their sublimest strains; a period to which the eye of faith has been directed, as the *times of the restitution of all things*—a period in which mercy and truth shall meet together, and righteousness and peace shall mutually embrace each other—in which the earth shall be redeemed from the curse, and the nations from oppression—in which Christ, as the son of David, and his glorified saints, shall reign over all the earth; and which being the last mediatorial dispensation to men in natural flesh, shall result in the subjection of every foe, and the reconciliation of all things to God.

The commencement of this period will be coeval with the seventh millennary from creation; for as Barnabas says, the six days' work signify six millennaries, in which all things preparatory thereto shall be finished: and the seventh day signifies the seventh millennary, in which he will rest gloriously. And Paul, in his letter to the Hebrews, iv. 9, shows as much, quoting the words "And God did rest the *seventh day* from all his works;" and says, "There remaineth therefore a rest (a sabbatism) to the people of God." Now if our common chronology be correct, it is nearly one hundred and fifty years yet before the seventh millennary begins. But it is probable that there is some mistake in chronology; for it is obvious that we are now living in an advanced stage of the sixth vial period, during which the Lord will come as a thief to take his saints out of the earth, which I have shown will probably be forty years or more previous to his personal appearing with his saints at the sounding of the seventh trumpet, and pouring out of the seventh vial, which import the events introductory to the Mil-

lennium; when "the kingdom of the world shall be our Lord's and his Christ's, and he shall reign forever and ever." Rev. xi. 15. Not indeed that the events introductory to the Millennium will expend the period of the seventh trumpet, and seventh vial; for this probably extends beyond the Millennium, and reaches to the final accomplishment of the Divine purposes; but that these events may require some years for their completion; comprising the judgment of the nations as set forth in Mat. xxv. 31—and explained in a former discourse—the complete overthrow and destruction of the worldly powers symbolized by the scarlet colored beast, and the ecclesiastical powers supported thereby, as set forth in Rev. xix. 11–21, already explained; and is consummated by the binding of the dragon, or the suppression of all earthly rule and power in opposition to Christ, as set forth in our text, whereby the Devil will be deprived of any political embodiment through which to work, and will be restricted to such means of fraud and wickedness as the carnal minds of unregenerate men may enable him to practice.

John says, "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand." This angel is a symbol of the agency by which the governments of this earth are to be destroyed and all earthly power and rule effectually suppressed, and that agency will be the saints to whom the kingdom under the whole heaven is to be given, and who "shall bind their kings in chains and their princes in fetters of iron." Psl. cxlix. 8 "And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years." The Dragon here is the same as that seen in the vision of the twelfth chapter, warring with Michael and his angels; being now deprived of the political embodiment through which

he had worked, in the destruction of the scarlet colored beast, he appears in his own person as the representative of all powers, civil and ecclesiastical, opposed to Christ and his reign. His being bound with a chain denotes the restraint which will be put upon those powers, and the thousand years represent the period of the reign of Christ and his saints, during which they will be restrained. "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." The bottomless pit is a symbol of deep, secret, unknown, or unmanifested fraud and wickedness, called in chap. ii. 29, the depths or abyss of Satan. The key to open this abyss would be any system of civil or ecclesiastical polity, embodying itself in church or state form, as the Alcoran, the key of the Mohammedan imposture. And a key to close the abyss must be such a manifestation of a Divine purpose in a civil and ecclesiastical form, as will effectually restrain all such manifestations of fraud and wickedness. Now as the saints of God will be revealed in that day as the only true church of God, and to them will be given the kingdom under the whole heaven, so the key to close the bottomless pit is seen to be given to the angel, who symbolizes them in the vision. The dragon being cast into this pit and shut up, &c., signifies that the wicked powers thus symbolized will be effectually restrained from all open forms or organizations of a political or ecclesiastical character during the Millennium. There will be, no doubt, among the nations of the earth, during the Millennium, many persons who will be in heart opposed to the reign of Christ and his saints; but no open, ostensible disobedience to the laws of the kingdom will be permitted; and the wickedness in the heart, secret

and unmanifested, is that represented by the abyss or bottomless pit to which Satan will be confined. The Psalmist says of the wicked, "both the inward *thought* of every one *of them* and the heart is deep," that is the secret counsels and deceitful designs of the wicked is as a deep pit—an abyss—a depth of Satan, who works in the hearts of the children of disobedience. And in this abyss the dragon will be shut up during the thousand years, but at the termination of that period he will be loosed a little season: the restraint will be removed for a time.

The restraints which will be put upon all such manifestations of wickedness are the subjects of prophecy: thus in Isa. lxvi. 18–20, the Lord says, "It shall come that I will gather all nations and tongues: and they shall come and see my glory: And I will set a sign among them, and I will send those that escape of them (*i. e.* of the armies which came against Jerusalem) to the nations Tarshish, Pull, and Lud, that draw the bow, Tubal and Javan, the isles afar off, that have not heard of my fame, neither have seen my glory; and they shall declare my glory among the gentiles. And they shall bring all your brethren (all Israel) for an offering unto the Lord, out of all nations to my holy mountain, Jerusalem." And in Zech. xiv. 16–19, he says, "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem, to worship the king, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast

of tabernacles. This shall be the punishment of Egypt and the punishment of all nations that come not up to keep the feast of tabernacles." By these and other means, he will in due time bring all into willing subjection to his sway, and so "establish his dominion from sea to sea, and from the rivers unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him." Psl. lxxii. 8–11. Then God will give to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. He shall break them with a rod of iron, he shall dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings, and be instructed ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little. "For then the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Mat. xiii. 41–43.

Then shall the Millennium commence, and hence the revelator proceeds, "And I saw thrones." By Psalm cxxii. we find that Jerusalem is the place of the thrones of judgment: "Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel to give thanks to the name of the Lord; for there are set thrones of judgment, the thrones of the house of David." "And they sat on them, and judgment was given unto them."

To whom! Daniel tells us that he beheld till the thrones were cast down, and the Ancient of days came, and judgment was given to the saints of the most high, and the time came that the saints possessed the kingdom. Dan. vii. 9, 22. And John describes those who sat on the thrones, and to whom judgment was given, saying: "Even the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." I have left out the words "*I saw*," in this clause, not being found in the original, and I have rendered *και*, even, which is required by the sense of the passage, and justified by use. The reading then is, "And I saw thrones, and they sat upon them, even the souls of them," &c. The term *soul* signifies "all that constitutes the essential person," *i. e.* the body and spirit in vital union, and hence is a suitable term to use in speaking of persons who had risen from the dead. Here it applies to the raised and glorified saints and martyrs of Jesus. "And they lived and reigned with Christ a thousand years." This implies their having been dead, for they were beheaded, &c. And hence their living again is called "the first resurrection" in distinction from the resurrection of the rest of the dead who lived not again until the thousand years were ended. Paul says also, that the dead in Christ shall rise first; and Daniel says, "Many of them that sleep in the dust of the earth shall awake;" some of course will not awake. Here are two classes, the awakened and the non-awakened —the one class, those that awake, are "to everlasting life," and the other—the non-awakened—are "to shame and everlasting contempt." John says, "But the rest of the dead live not again until the thousand years were finished." By the "rest of the dead" is meant the

wicked dead. The righteous dead were those seen sitting on thrones. "This is the first resurrection." The resurrection out of or from among the dead—the εξαναστασιν των νεκρων of Paul's earnest desire: Phil. 3–11. For "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." It is not said that their reign will terminate at the close of that period; on the contrary, the scriptures teach us that this kingdom shall have no end. It is only a certain phase of the kingdom which then ceases. Its Israelitish form will end; but the dominion and government exercised by Christ and his saints will be perpetual.

The following are some of the promises which ensure this kingdom to the saints, and hence point them out as the persons who shall sit on the thrones: "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that are persecuted for righteousness' sake; for theirs is the kingdom of heaven." Mat v. 3, 10. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Luke xii. 32. "Ye are they who have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and SIT ON THRONES judging the twelve tribes of Israel." Luke xxii. 28, 29. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." James ii. 5. "For if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i. 10, 11. "If we suffer, we shall also reign with him." 2 Tim. ii. 12. "And they sung a new

song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. v. 9, 10. Here we have repeated promise made to the saints of a kingdom in which they are to have dominion and sit on thrones, and the earth is to be its locality. "Blessed are the meek, for they shall inherit the earth." Mat. v. 5.

This millennial reign will be the realization of the original constitution of the world, under the government of the second Adam and the spiritual first-born. Then the curse will be removed from the earth, and instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; "and it shall be to the Lord for a name; for an everlasting sign, that shall not be cut off." Isa. iv. 13. And God says, Isa. xli. 18, 19, "I will open rivers in high places, and fountains in the midst of valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle and the oil tree; I will set in the desert the fir tree and the pine and the box together." Again Isa. lx. 13: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree and the box together, to beauty the place of my sanctuary, and I will make the place of my feet glorious." Again, Amos ix. 13: "Then the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt (flow)." Also Psl. lxxii. 16: "There shall be a handful of corn in the earth on the top of the mountains, the fruit thereof shall shake like Lebanon." And Zech. viii. 11, 12: "But now I will not be unto the residue of the people

as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew." Once more, Isa. xxxv. 1: "The wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing." In such terms do the prophets depict the beauty and fertility of the earth in that coming day of blessedness and glory. But in connection with these, there will be also every spiritual and social good under the reign of the prince of peace. "Then they shall not teach every man his neighbor and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more." Jer. xxxi. 34. "Knowledge, prudence, diligence and economy shall then preside; and of course, extravagance, waste, and all frivolous desires for the supply of fictitious wants will be exterminated. Covetousness will be exchanged for contentment; vain and vicious pleasures will be swallowed up in Christian delight; pride will be led captive by humility." Then "they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid." Mic. iv. 3, 4. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. xxxiii. 24.

Isaiah describes this future kingdom in one of its aspects thus: "For behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in

that which I create; for behold I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard in her nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree shall be the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord and their offspring with them. And it shall come to pass that before they call I will answer; and while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. lxv. 17–25.

This coincides with the description given in Rev. xxi. 1–5. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away: and there was no more sea. And I John saw the holy city New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and shall be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are

passed away. And he that sat upon the throne said, Behold I make all things new." This is a symbolic description of the saints as constituting the polity of that new heaven and new earth, as a city which is still further described as "having the glory of God and no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun or of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day, for there is no night there. And they shall bring the glory and honor of the nations into it. And there shall no wise enter into it any thing that defileth, neither whatsoever worketh abomination nor maketh a lie, but they who are written in the Lamb's book of life." vv. 11, 22–27.

Here the saints as kings and priests are symbolized by the city; for Christ says of them, "ye are a city set upon a hill, a light which cannot be hid;" and "ye are the light of the world." The nations of them that are saved, are those who shall escape the judgment of the last days and be made subjects of the kingdom, who living under the beneficent reign of the saints are said to walk in the light of that city. And all the glory and honor of the nations shall accrue to the saints under Christ, who will make them heirs of the kingdom with himself. Isaiah's description is chiefly applicable to the subjects of the kingdom, and more particularly to the Jews during the Millennium; while that of John may be regarded as extending, in some of its features, to the consummation of that period, and the subjection and reconciliation of all things to God, when the physical

transformations will be completed and the earth restored to its pristine state.

Of the millennial reign of Christ the kingdom of Melchizdec was a type. Christ will be a king-priest, and peace and righteousness shall be the characteristics of his government. The mystical Shem, *i. e.* the saints of God, shall be blessed with Christ the Lord God of Shem, and reign in life with him forever. The mystical Japhet, the peaceful and righteous subjects, shall enjoy a state of subordinate glory and enlargement, dwelling in the tents of Shem; and the mystical Ham, the wicked and ungodly enemies of Christ, shall be subjected to such restraints as shall make them willing to serve.

The thousand years reign will also be the realization of the special privileges and glory promised to the natural seed of Israel. Ezekiel in his prophecy, from the fortieth chapter to the end, gives us a particular description of their various orders—the divisions of the land according to its enlarged boundaries among the twelve tribes—the portion for the sanctuary and the prince, the temple and its services, the city and its suburbs. "And the name of the city from that day shall be JEHOVAH SHAMMAH, *the Lord is there.*" "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return, and seek the Lord their God and David their king; and shall fear the Lord and his goodness in the latter days." Hos. iii. 4, 5. This is anticipated in Psalm cii. 13–22. "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea the set time is come: for thy servants take pleasure in her stones and favor the dust thereof: So the heathen shall fear the name of the

Lord; and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth: to hear the groaning of the prisoners; to loose those that are apppointed to death; to declare the name of the Lord in Zion and his praise in Jerusalem. When the people are gathered together and the kingdoms to serve the Lord."

Then the land of Israel will be the fairest and most fertile of all lands, the Eden of earth—the garden of the Lord. The sanctuary of the Lord will be in the midst of it, and his throne in Jerusalem. For the tabernacle of God shall be with men, and he shall dwell with them. And they shall be his people, and he will be their God. And "there shall he cause them that come of Jacob to take root. Israel shall blossom and bud, and fill the face of the world with fruit." Isa. xxvii. 6.

"Israel, arise! stand forth! thy light is come,
The glory of the Lord is risen on thee;
And though long banished from thy favored home,
Thou 'rt still beloved of God: thou shalt be free.

Zion, awake, awake! put on thy strength;
Deck thee in beauty, as in days of old:
Thy cup of fury is wrung out at length;
Thy day of trembling none shall more behold.

Arise, Jerusalem! unbind thy chains;
Oh, captive daughter! lift thy head on high;
Thy king of glory in effulgence reigns,
And nations gather 'neath thy bright'ning sky."

DISCOURSE TWENTY-FOURTH.

THE LAST REBELLION.—SATAN LOOSED—THE DECEIVED—THEIR CONSPIRACY—INVASION OF PALESTINE—THEIR DESTRUCTION—THE FAITHFUL MILLENNARIANS REWARDED—THE GREAT HOUSE.

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.—Rev. xx. 7-10.

This portion of scripture has proved very perplexing to many, who wonder why the old serpent, after being a thousand years chained in the abyss, should be permitted to go forth among the peaceful subjects of Christ's kingdom, and seduce the nations through his deceptions to rebellion and revolt. I think, after a scriptural view of this predicted rebellion, it will be seen that the whole procedure is in accordance with the principles of the Divine government, and that every doubt of the benevolence and rectitude of the Supreme Ruler of the world will be removed.

Satan signifies an adversary. It is a Hebrew word, and may be applied to any opponent of the truth. Hence when Peter proposed to Christ an earthly and sensual policy, in opposition to the plan of God, Jesus said unto him, "Get thee behind me, Satan, thou art an offense unto me: for thou savorest not of the things that

be of God, but those that be of men." The word is used as a proper name to designate that evil spirit, by whose subtlety and guile our first parents were seduced to disobedience and revolt, and who is supposed to be the chief of the fallen angels. This evil one has by his deceptions induced nations to deny God, and rulers to renounce his claims; and has used the worldly organizations, both civil and religious, as his tools in governing the world, and carrying on his opposition against God. Hence the master symbol of earthly despotisms is called the Dragon—being an embodiment of the principles and designs of the old serpent, who is called the Devil and Satan. And though new forms of worldly power arise, as symbolized by the beast from the sea, Rev. xiii. 1, and the scarlet colored beast, Rev. xvii. 3, yet their identity with the dragon is clearly seen; and the old serpent is the spirit which pervades them all, and works through them all. In the victories of Constantine, by which the Pagan idolatrous power, that had previously warred against the Church of God, was overthrown, the dragon is said to have been cast out into the earth only: *i. e.* he was ejected from the political ascendency in the empire, but left still to work his machinations among the nations and to practice his deceptions; and we have seen how successfully he did it in raising up the papal idolatrous power in the place of the pagan, and giving to the beast from the sea his power and seat and great authority. But when Christ comes and destroys the beast and false prophet, and puts down all rule, and authority, and power, and subjects all nations to his sway, then the civil and ecclesiastical powers which were the embodiment of the dragon being completely overthrown, he is said to be cast into the bottomless pit, or abyss, and the nations are no longer deceived by the lure of worldly dominion and power. In consequence

also he is said to be chained and imprisoned. The presence of Christ and his saints, and their manifest glory and power, with the means made use of to keep all in peaceful subjection, will hold every heart in check, and for a thousand years effectually suppress any disposition to oppose his sway or rebel against him. For the openly disobedient will after a suitable period of trial be cut off, as it is written: "And it shall come to pass that every soul who will not hear that prophet (Christ) shall be destroyed from among the people." This is to be in the times of the restitution of all things, when God shall send Jesus again to earth the second time: Acts iii. 23. And Isaiah, speaking of the same period, says: "The sinner being a hundred years old shall be accursed." This is to be in the new heavens and new earth. From hence we learn that during the Millennium there may be disobedient individuals, who for their continued obstinacy and rebellion will be cut off, though they will be spared till they are a hundred years old that they may repent. Open rebellion will be thus effectually suppressed, and all combinations of the wicked prevented during the Millennium, so Satan will be shut up in the abyss or depth of the secret wickedness of human hearts; and there, though restrained and confined, he will still work, for many, as the event clearly shows, while yielding an external obedience to the government of Christ and his saints, will be in heart secretly opposed to it; though afraid to mention their disaffection to one another. For during the Millennium the population of the earth will be greatly increased, as there will be no deaths in infancy, "no more thence an infant of days," nor any deaths among such as obey the government, "nor an old man that hath not filled his days," *i. e.* the period of the thousand years: only the sinner or transgressor shall be cut off, and he not till a

hundred years old, and shall then be regarded as a child on account of the longevity of the people. The tendencies of human nature will be still the same: and though the gracious influences of that dispensation will act powerfully on the mind and heart, they will not be irresistible. The freedom of the human will must remain untouched, for an involuntary obedience is no obedience at all. And holiness of heart is not to be produced by power or compelled by external circumstances. Again, obedience though voluntary must be sincere, that it may be acceptable; and must be founded in love, and not inspired only by fear. Man, and all intelligences, under every dispensation of God's government, must be treated as moral agents; and to prove the sincerity and test the obedience of such it is necessary that the restraints which compel external obedience should be removed, and both good and evil be set before them, that the mind, left to choose for itself, may act according to its inclinations and desires. In this way man is tried and proved. Thus God proved Israel of old by leading them forty years in the wilderness, and subjecting them to various trials that he might humble them and prove them, to know what was in their heart, and whether they would voluntarily keep his commandments or no. And in all ages mankind have been tried and proved, that their character may he formed and developed; and that the equity and justice of God may be seen and vindicated in the rewards and punishments to be administered hereafter. The Millennarians will not be exempt from a trial which will effectually develop their character; they will form no exception to the general rule. They must be tried; and for this purpose Satan will be loosed out of his prison for a little season at the end of the thousand years. He will be permitted to make an open demonstration against Christ and his saints. Those restraints

which prevented such a combination during the Millennium will be removed, and he will go forth from the depths of hidden wickedness in the hearts of men, to deceive the nations again: to cause them to err by the lure of worldly dominion and power; to gather them together, in opposition to Christ and his saints; and to revive again a system of earthly rule and government, that in such an embodiment of worldly rulers he might regain the dominion of earth and wrest the sceptre from Christ. He once promised the kingdoms of the world and the glory of them to Christ, in the days of his humiliation on condition of his doing him reverence; and then he will offer it to the disaffected Millennarians, and make them believe that there is a possibility of overthrowing Christ's government and seizing upon the kingdom for themselves. Those who will be tried in this way will be the subjects of Christ's government, born during the Millennium, who will have become in number as the sands of the sea. And the design of permitting it will be to prove the allegiance of these subjects to the Divine government. It will not be to make them wicked; but to develop their wickedness: to let them manifest the disaffection of their hearts, that the justice of their punishment might not be questioned. Those of the Millennarians who shall withstand the temptation will doubtless be confirmed in uprightness and receive a corresponding reward in the kingdom of Christ, while such as are seduced by the evil one will meet with immediate and sore punishment.

Those who shall then be led into rebellion by the devil are called Gog and Magog, the same name that is given by Ezekiel to the collective forces of the beast and false prophet and their allies, who shall go up against the restored Jews prior to the Millennium. It is very evident, however, that they are not the same people;

but inasmuch as they are deceived and led on by the same evil spirit, and are to be combined together for a like intent, they are called by the same name. The four quarters of the earth refer to the countries to the east, west, north and south of Palestine, and very probably extend all around the globe; for this deception seems to be of a general character, as indeed it is necessary it should be for the trial of all. This rebellion therefore will comprise some of all nations except the Jews, who will be firm in their allegiance to God, and to Jesus their King, and will nobly withstand the allurements of Satan. It may be some years after the restraints are removed, and the devil finds opportunity to practice his frauds in deceiving the nations, before this rebellion will come to its height. It is called a little season, but the term probably comprehends a number of years. It is probable that when their plans are matured, they will select the Feast of Tabernacles as the time for striking the blow. At that time the faithful Millennarians having gone up in obedience to the Lord to worship at Jerusalem, the disobedient remaining behind will be prompted to make an effort to overthrow Christ's government, and to this end will seize upon whatever might serve them as weapons of war, and march simultaneously upon the breadth of the whole earth; thus compassing the camp of the saints, which will probably include all the land of Palestine, and the beloved city Jerusalem.

At the close of the Millennium it is likely there will be no more sea; for we suppose that certain physical forces will be put into operation at its commencement which will continue to work during that period, bringing back the earth from its present broken and divided state to that of its original unity, beauty, and perfection; and that the land will gradually encroach upon the sea until the shores meet, or are only separated by limpid streams

of pure and wholesome water, gently gliding through the fertile plains and valleys toward the poles, or being absorbed by the land. For he who said in the beginning, "Let the waters be gathered together into one place and let the dry land appear;" who founded the earth upon the seas and established it upon the floods, can as easily put into operation certain forces by which to restore it to its paradisaical state, at which time, according to scripture intimations, the earth presented an unbroken surface, encompassing the globe like a belt, while the waters filled up the centre, and appeared only at the poles. To some such condition it seems the earth will have been restored when Gog and Magog shall come up on the face of the whole earth.

But it does not appear that their hostile invasion will excite any alarm or create any uneasiness in the minds of the saints; or even in the hearts of the devout and faithful worshipers who will be congregated at the beloved city to pay their annual tribute of praise to God, and to celebrate the Feast of Tabernacles. All the faithful will abide in the shadow of the Almighty, and peacefully await the issue of this sad defection from righteousness, and of hostility against God. But, oh! what an end it will be! When they shall have collected their forces, and shall have come upon the very borders of the Holy Land, and shall be in the very act of meditating an assault upon the camp of Jesus, then, sudden as the lightning's flash, the fiery torrent of wrath will fall upon them and utterly consume them. Their destruction will be like that of Sodom and Gomorrah; or like that of the captains and their companies who were sent to take Elijah the prophet, for "fire shall come down from God out of heaven and devour them." Perhaps the Psalmist refers prophetically to this event when he says, "Upon the wicked he shall rain snares,

fire and brimstone, and a horrible tempest; this shall be the portion of their cup:" Psl. xi. 6. And Malachi says, "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch:" Mal. iii. 1. The number of them is said to be as the sand of the sea; *i. e.* a very great multitude, perhaps amounting to many millions; but, however numerous, they will all be thus suddenly consumed from the face of the earth. And wickedness shall no more lift up its head.

It then follows, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." This is the everlasting fire spoken of in Matt. xxv. 41, prepared for the devil and his angels, and in verse 46 called everlasting punishment. The wicked rulers, civil and ecclesiastical, symbolized by the beast and the false prophet, shall be consigned to this punishment at the beginning of the Millennium, and the devil will be cast into it at the termination of this little season of deception and rebellion. The devil and his willing instruments must be punished together.

Many persons will perhaps deem it absurd to suppose that any of the inhabitants of the earth would be so foolish as to think of overthrowing the government of Christ and his saints, and making war or battle with the Son of God: but let such remember that even the fallen angels are supposed to have rebelled against God in heaven; and Adam and Eve disobeyed in paradise; and the Israelites beneath the mount that burned with fire, made a molten calf and worshiped it. Other instances might be given of like folly and wickedness.

But it is enough that the pen of inspiration has written these things. God, who sees the end from the beginning, tells us that such will be the case.

The reason why I think that the Jews will take no part in this rebellion, is, that the prophets testify that after their restoration and conversion to God, both they and their children will be steadfast with their God forever. And "they shall never more depart from him."

I think this rebellion will be consummated at the time of the Feast of Tabernacles, because I find by Zech. xiv. 16, 19, that it will be required of all nations to go up to Jerusalem year by year, to keep the Feast of Tabernacles and to worship the King the Lord of hosts; and that such as shall refuse to do so will be punished for their disobedience. And I hence infer that those who shall rebel at the close of the Millennium will manifest their rebellion, first, by refusing to go up to keep the feast, and, second, after the faithful have gone up, by gathering together to invade and overthrow the kingdom of Israel in the hands of Christ and his saints. This supposition seems to me consistent with scripture, and avoids the difficulties which oppose any other view of the case.

The immediate occasion of this rebellion will be a change in the administration of the government of Christ at the termination of the thousand years—a change, not in its principles, but in its adaptation to the condition and circumstances of men—a change, which will present to the disaffected and ambitious an opportunity, in their estimation, of overthrowing Christ's kingdom, and establishing a worldly empire in its place. What the exact nature of that change will be is nowhere expressly revealed. It will undoubtedly be in accordance with the Divine purpose of human redemption. And the trial to which it will expose the nations will be necessary

to confirm the sincere in their allegiance, as well as to manifest the insincere, and vindicate the Divine justice in their punishment.

The reign of Christ and his saints will not terminate with the thousand years; for we are expressly told that it shall have no end: nor will mediation then cease, for that must continue until all things are subdued and reconciled unto him: but it is probable that the change may concern the natural seed of Abraham, who may at that time be confirmed in their obedience, and exalted to a corresponding degree of glory. This may excite the envy of the unregenerate of the nations, blinded by Satan, so as to say in the language of Psalm ii. 3, "Let us break their bands asunder and cast away their cords from us. For as Isaiah says, "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up they will not see; but they shall see and be ashamed, for their envy at the people: yea the fire of thine enemies shall devour them;" or "yea, the fire shall burn up thine adversaries:" Isa. xxvi. 10, 11.

Ever since the fall of man until now this proverb might be used, "The fathers have eaten sour grapes, and the children's teeth are set on edge;" *i. e.* the children suffer for the sins of their parents; but during the Millennium it will not be so; then every one shall bear his own sin, and none but the guilty shall suffer. Hence the sinner being a hundred years old shall be accursed." And the punishment of such as will be cut off during the Millennium is referred to in Isa. lxvi. 24, where it is written that "they that come to Jerusalem to worship before the Lord, shall go forth and look upon the carcasses of the men that have transgressed against the Lord: for their worm shall not die; neither shall their

fire be quenched; and they shall be an abhorring unto all flesh." And at the close of the Millennium those whom Satan shall deceive will meet with a sore and dreadful punishment. Their treason will be of the most malignant and impious form, and will be punished in the most dreadful manner—destroyed by consuming fire falling upon them from the atmosphere above their heads.

Then the earth shall be purged from all wickedness; all that offend and do wickedly shall be gathered out of his kingdom; the faithful subjects of his government will be confirmed in allegiance to him, and exalted to such subordinate rank, glory and blessedness as God shall award to them for their fidelity, and shall shine forth as the sun in the kingdom of God. It is probable that their bodies will then be changed and made immortal; and after that there will be none left on the earth in natural flesh, and the race will cease to be propagated. All the faithful and obedient being changed; all the unfaithful and disobedient being cut off. The heavenly hierarchy will then consist of Christ, as King of kings and Lord of lords—his saints, the church of the redeemed, the bride of the Lamb, coheirs and partners of his throne—and the faithful Millennarians as the virgins, companions of the bride, holding subordinate rank or office in the government under the saints.

But Paul says that in every great house there are not only vessels of gold and of silver, but also of wood and of earth: and some to honor and some to dishonor. If a man therefore purge himself from these—youthful lusts, &c.—he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work: 2 Tim. ii. 20, 21. The saints of God, the church of the first born, will be the vessels of gold; the saved of the Millennial dispensation will be the vessels

of silver. These will be unto honor, though as star differeth from star, so will they differ in the degrees of glory which will be meted out to them.

The way will then be prepared for the resurrection of the rest of the dead—the unjust—and for bringing them in as vessels of wood and of earth, unto dishonor, in their subjection to the government of the saints and their companions. For the grand result of the economy of redemption will be the subjection and reconciliation of all to God.

DISCOURSE TWENTY-FIFTH.

THE RESURRECTION OF THE UNJUST—THEIR JUDGMENT—SECOND DEATH.

And I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things, which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged, every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. xx. 11–15.

The events symbolized by this vision, in the order of time, follow the last rebellion; but how long after is not revealed. It will probably require a considerable interval for the further modification of the physical and political state of things upon the earth, preparatory to this great and important measure in the Divine government. During this interval the faithful and approved of the millennial dispensation will, probably, be appointed to subordinate rank, under the saints, in the kingdom of Christ, as their reward, and will be marshalled in due order. And thus the way will be prepared for the events to which our attention is now directed, by this vision.

During the Millennium and through the period of the last rebellion, up to the time of this vision, Christ will sit on the throne of David, and, as his Son and heir, reign as King of Israel by a Divine right. But this

feature of his administration will terminate with those ages, "when he shall deliver up the kingdom to God, even the Father: when he shall have put down all rule, and all authority and power." And then the Davidic or Messianic rule will be succeeded by a "great white throne," denoting a change in the nature and grounds of the administration, and a condition of far greater glory. Its whiteness indicates the infinite benevolence and rectitude of his government. "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face:" Psl. lxxxix. 14.

The clause, "From whose face the earth and the heaven fled away; and there was found no place for them," is descriptive simply, and designed to designate the person who sat on the great white throne: and shows that he is the same mentioned in former visions, at whose coming the heavens and the earth that now are shall pass away or be dissolved; or in other words, who will change, at his coming, the physical and political state of things now existing; breaking the great image of worldly governments to pieces, and making them as the dust of the summer threshing floor, before the wind; and creating a new heaven, and a new earth, that is, a kingdom of righteousness and peace, which should fill the whole earth. See Dan. ii. 31–45, and Rev. vi. 12–17. This description therefore shows that it will be Jesus who shall sit upon the great white throne, not as the Son of David, or King of Israel, for that kingdom or rule shall then be resigned to the Father; but he will sit upon it as the Son of God, the representative of the Father; for "the Father judgeth no man, but hath committed all judgment to the Son, that all men should honor the Son, even as they honor the Father:" John vi. 22, 23. And having thus become invested with all authority, he will proceed to another important act of judg-

ment, or execution of judgment, in raising the rest of the dead.

"And I saw the dead small and great stand before God." It must be remembered that the saints, having been raised previous to the Millennium, are not included in this resurrection. Being made kings and priests unto God, they will be associated with Christ in this judgment. Neither will the faithful subjects of the millennial dispensation be included; for they being judged and approved of, at the close of that period, will be exalted to subordinate rank in the government of the world before this event takes place. This will be the resurrection of the unjust; that is, of all who have died impenitent, both small and great. It will be the resurrection of condemnation, in which all that have done evil shall come forth. That this is a literal resurrection is indicated by their standing "before God," which is in opposition to their lying down in the grave. Besides it is said that "the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them," which conveys the idea that the sea gave up the bodies of such as were drowned, and death or the grave gave up the bodies of such as were buried; and hell or hades, the place of departed spirits—the unseen or hidden world—gave up the spirits that were in it; and the bodies and spirits being again united, constituted a real resurrection or standing up again of those that were dead. And they are exhibited in the vision as representing themselves, because no other department of nature could furnish an analogous symbol.

"And the books were opened." These books probably represent the dispensations in which they had lived, and according to which they shall be judged; for in the dispensations of God, are included all the rules of life and means of salvation afforded to men; the neglect and

abuse of which will constitute their guilt and occasion their condemnation, and be followed by an endless consequence. We do not suppose the dead to be in an unconscious state from their death until the resurrection, as some assert; but, on the contrary, we believe the spirits of the dead to be conscious, and though in their "unclothed" or disembodied state, subject to moral law; and as moral agents capable of improving their character and ameliorating their condition by obedience to the law, or on the contrary of rendering them worse by disobedience. In this sense we understand the words of Peter, that Christ "being put to death in the flesh, but quickened by the spirit, went and preached to the spirits in prison, which were formerly disobedient, when the longsuffering of God waited in the days of Noah:" 1 Pet. iii. 18–20. And "For this cause was the gospel preached also to them that are dead, that they might indeed be judged according to men in the flesh, but live according to God in the spirit:" 1 Pet. iv. 6. But whatever improvement may be made in character and condition, it all comes within the limits of that endless consequence which flows from the deeds of their probationary life in the flesh, according to the dispensation in which they lived. Excluded, on account of their unbelief and disobedience, from any part in the first resurrection, they remain in the state of the dead until after the Millennium, and a final period is put to all probation in the flesh. And when at last they shall come forth, it will be in the resurrection of condemnation; for all such will have been condemned as unworthy of the first resurrection and the glory of the saints, and only fit to be subjected to the heavenly principalities.

"And another book was opened, which is the book of life." This is probably a different book from that which is called the LAMB'S BOOK OF LIFE, in which, by

reference to other passages of scripture, we find that the names of the saints are said to be written, and which secured them from any liability to the SECOND DEATH, or that punishment to which the disobedient will be liable after their resurrection from the dead: for this book seems now first to be opened for the purposes of judgment, whereas the LAMB'S BOOK OF LIFE was opened at the first resurrection. This book then relates only to the destiny of those who come forth in the resurrection of the unjust, and contains the names of such of them as shall not be cast into the lake of fire; that is, of those who having been subjected to God by such means as were employed for that purpose in their disembodied state, shall be saved from that final and most terrible revelation of the wrath of God, called the second death.

"And the dead were judged out of those things which were written in the books, according to their works"—"every man according to their works." It is to be observed that this principle of judgment obtains in all future rewards and punishments. All the saints are to be partakers of the first resurrection—all are to be made kings and priests unto God—all are to inherit glory; but there will be different degrees of glory and honor in the kingdom of Christ, and these degrees will be distributed among the saints according to their works: it will be so also in regard to the subordinate rank conferred on the faithful Millennarians. And in relation to those who shall come forth in the resurrection of condemnation, all will be vessels unto dishonor; but there will be different degrees of shame and contempt meted out to them according to their works. God will make a righteous and wise discrimination between the different degrees of crime and shades of character in the day of retribution. It will be impossible for any man to escape from the consequences of his conduct in this life. In

one way or other they will be as perpetual as his existence. For the faithful will, in their different degrees of reward, have an eternal memento and consequence of their works; and the wicked will have the same in their different degrees of punishment, and state of subjection.

"And death and hell were cast into the lake of fire; this is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." The lake of fire is a symbol, and that which it signifies is called the second death. But there is no analogy between a lake of fire and a state of unconsciousness or annihilation. Hence the second death cannot be annihilation. A lake of fire is a symbol which signifies severe anguish and pain; and it is therefore the symbol of that punishment which is to be inflicted upon the finally incorrigible for their personal transgressions, as the first death is the penalty for the sin of their representative head. The second death is the last exhibition of Divine wrath against the workers of iniquity. It is the dregs of the seventh vial: for in the seven vials is filled up or completed the wrath of God:" Rev. xv. 1. It is the ne plus ultra (no more beyond) of the Divine judgments in completing the time of the seventh trumpet, in which the mystery of God shall be finished in the redemption of the world. It is the finale of the seven last plagues, and an effectual manifestation of Divine opposition to sin, by which all its political forms are to be destroyed and every intelligence subdued to the sceptre of Jesus. It is employed to subdue the incorrigible and represents some punishment. It probably includes some bodily suffering, as it will be after the subjects of it are raised from the dead: but it is not easy to determine its precise nature, inasmuch as fire is figuratively employed to set forth various things. Perhaps few, if any, would insist upon its being a lake of fire literally.

Its symbolic character is generally admitted: but the question is, what does it represent? In scripture we find that God himself is called a consuming fire. Heb. xii. 29. Christ is compared to a refiner's fire, because he will use means to purify his people; and it is said that he shall be revealed from heaven, in flaming fire, taking vengeance on the ungodly. Afflictions and calamities are called fires, because they are painful and are used to purify us. The word of God is called a fire, because it consumes error and purifies the thoughts. And benevolence toward an enemy is called heaping coals of fire on his head. In its different connections we are seldom at a loss to understand its meaning. When it represents a punishment it must be a severe and subduing one; and in this place is such: it very likely includes both mental and bodily sufferings. It is only the incorrigibility of sinners which renders it necessary for God to proceed to punish at all; and their persevering incorrigibility makes necessary the second death as the only means of their subjection to God's righteous government.

The phrase "*second death*" indicates nothing adverse to this view. For as the *first death* comes upon all men for the sin of Adam their representative head, and is the penalty of that original transgression; it behooves that the second death should be the penalty of personal transgression. Now as Adam's sin was imputed to all men to their condemnation; so Christ's obedience is imputed to all men to their justification: and as in Adam all die, so in Christ shall all be made alive. From the first death all will be raised, nor shall they die again, or suffer that penalty twice, for Christ's obedience is not imputed to them merely for a time. It is imputed to them absolutely and forever. But as Mediator between God and man, Christ sustains the office of the Great High Priest, and hath made, by the sacrifice of himself,

an atonement for the sins of the world, so that faith in him is imputed for righteousness to every one that believeth. And all who believe in him are justified—their sins are forgiven—and they obtain part in the first resurrection, and shall not be hurt of the second death. The second death has no power on them, because their sins are forgiven, and they are saved from the penalty of their personal transgressions. And such believers as are alive and remain to the coming of Christ will not even suffer the penalty of the first death; but be changed in a moment, in the twinkling of an eye, and made immortal and incorruptible. So also all who shall prove faithful and obedient during the millennial dispensation will never die, but be saved from the first death and be exalted to subordinate rank in Christ's kingdom: and all who willingly submit themselves to him through the moral influences which may be exerted upon them during their disembodied state, will be exempted from the second death, and as soon as raised to life again be confirmed in a voluntary subjection to Christ and his saints as the subjects of their government, and serve them forever. But all, who, having resisted the means employed of bringing them into subjection to the last, shall then be found incorrigible and disobedient, must suffer the penalty of their sins. Hence the Saviour said, "Agree with thine adversary quickly, while thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing:" Matt. v. 25, 26.

Now the lake of fire, or second death, is to be on earth where Christ and his saints shall reign; and the saints will be the executors of the Divine will in inflicting this punishment, for it is written, "If any man worship the

beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation: and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever:" Rev. xiv. 9–11. And again: "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death:" Rev. xxi. 8. And the seventh angel, who represents the ministry by whom this punishment will be inflicted, said to John: "I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book:" from which it appears that the punishment thus symbolized will be inflicted by the saints. The same is referred to in Psalm cxlix. 7–9, where to execute vengeance upon the heathen, and punishments upon the people; to bind their kings in chains, and their nobles in fetters of iron; to execute the judgment written, is said to be an honor conferred on all the saints.

We find that the beast and false prophet, the devil himself, and death and hell shall all be cast into the lake of fire. What does this signify? The beast and false prophet being taken alive and cast into the lake of fire before the commencement of the Millennium, indicates that the wicked rulers, civil and ecclesiastical, whom they represent at that time, shall then be subjected to the punishment symbolized by the lake of fire. They shall go into it immediately, without being subject to the first death or penalty of Adam's sin. The devil, which term or appellation may here include with the prince of the power of the air, all the evil angels, will be

cast into it at the close of the little season in which he shall deceive the nations after the Millennium. And Death and Hell, here personified and used as symbols of all the wicked who shall be found incorrigible at the time of the last resurrection, shall be cast into it immediately after they are raised from the dead. And since by this punishment, those wicked rulers and their adherents, and all wicked intelligences, are to be subdued and subjected to the government of Christ and his saints, the lake of fire becomes the means of terminating those opposing organisms and conditions which hinder the full triumph of Christ. And this will be effected when every knee shall bow to Christ and every tongue shall confess that he is Lord, to the glory of God the Father. Until that time they will still appear to exist in those who shall suffer that punishment. Hence it is said that the smoke of their torment ascendeth up forever and ever, or unto the ages of ages.

It has been already intimated, that the design of this punishment is to subdue the stubborn and rebellious and bring them into willing subjection to the law of Christ, that they may be reconciled to God. And this must be the design, unless God himself can change: for it is written that the "Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men:" Lam. iii. 31–33. And, "he will not always chide, neither will he keep his anger forever:" Psl. ciii. 9. And Paul tells us that "the MYSTERY OF HIS WILL, according to his good pleasure, which he purposed in himself," (which mystery is to be finished by the seventh trumpet,) "is, that in the dispensation of the fullness of times, he might gather together in one," (or unite under one head) "all things in Christ, both which are in heaven, and which

are on the earth; even in him:" Eph. i. 9, 10. "And therefore it hath pleased the Father that in him should all fullness dwell; and, having made peace by the blood of his cross, by him to reconcile all things unto himself, whether they be things on earth or things in heaven:" Col. i. 19, 20. And for this purpose the Father hath set him over the works of his hands, and hath given him all power in heaven and on earth—a power "by which he is able also to subdue all things unto himself:" Phil. iii. 21. And this we are assured must be done, for the promise is that all shall be subdued unto him; all shall be put under his feet. For in that he hath put all things in subjection under him, he left nothing that is not put under him. And the only exception to this universal subjection is the Father himself, who put all things under him. The Father alone is greater than the Son; and hath set him at his own right hand in the heavenly places; far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet. Eph. i. 20–22. And hath given him a name that is above every name, the Father only excepted, that at the name of Jesus, every knee should bow of those in heaven and those on earth and those under the earth—a mode of expression designed to embrace all intelligences; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Phil. ii. 9–11.

Hence we learn that to Christ all must be subdued. And the punishment symbolized by the lake of fire, is the last manifestation of Divine wrath in the subjection of a rebel world to God. It must therefore be effectual in subduing all who are cast into it. And thus all being made willing in their subjection to Christ and his saints,

shall at last yield a cheerful obedience to his laws, and be confirmed in that condition.

It may be asked, Does not this view militate against the perpetuity of future rewards and punishments? I answer, No: for the glorified saints of God will, in their condition of glory and honor, as kings and priests, have a reward as perpetual as their existence itself: and each of them in an appropriate degree of glory will have a reward according to his works. And the rest of mankind in their condition of subjection and servitude will have an endless punishment: and each one in his appropriate state or degree of dishonor will be everlastingly sensible that it is according to his desert. Their reconciliation to God does not imply that they are exempted from all punishment, though they will be free from torment and pain; but only that they will be reconciled to that state of subjection in which they will be placed, and which will be the penalty of their unbelief and rejection of Christ. Their punishment after subjection will consist chiefly in a loss of that glory and blessedness which is promised to believers in Christ, without the possibility of ever being able to recover it.

DISCOURSE TWENTY-SIXTH.

THE CONSUMMATION OF MEDIATION.—GOD'S ETERNAL PURPOSE—SUBJECTION AND RECONCILIATION OF ALL THINGS—THE SON SUBJECT TO THE FATHER—GOD ALL IN ALL.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.—1 Cor. xv. 28.

No reasonable person will question the position that in the creation of the universe God had an ultimate purpose in view, worthy of his own nature and character. None but an infinitely wise, benevolent, and righteous design could have possessed the eternal mind. And he cannot deny himself; nor can he be compelled by a necessity out of himself to act contrary to his nature. To act agreeably to his nature is not necessity but freedom. God does nothing capriciously—nothing unworthy of his infinite perfections—nothing to compromise the benevolence and rectitude of his character. And when he formed the universe, when he created angels and men, it was not without a perfect insight into their moral nature—the necessity of trial to develop their character—a foreknowlege of their conduct, whether good or evil—and a thorough acquaintance with all the means and agencies requisite to restrain, control and subdue them to his will, without infringing upon their free agency, or destroying their accountability. Before he gave birth to the present system of nature, all possible schemes of moral government were before his mind; involving all manner of condition, all modes of trial—all sorts of circumstances—all means of control—all moral

influences—all kinds of interference, and all degrees of restraint; and being infinite in goodness he hath chosen the best.

It may be asked, Could not God have devised a system of moral agency, from which sin and misery would have been entirely excluded, and by which as high a degree of glory and felicity could have been conferred on his creatures as will result from the present system? With profound reverence for the nature and character of God I answer, No—else this is not the best possible system; and if this be not the best possible system, then God might have chosen a better; and if he might have chosen a better, he must have preferred this to a better, and hence must have preferred, in his creatures, sin to holiness—misery to happiness—death to life. But this would be to libel the Divine character. Those who maintain the affirmative of this question, take for granted that personal holiness may be produced in moral agents by a direct act of God, by some operation of his power; that trial was unnecessary; or if necessary, might have been made without hazard. Or, in other words, that there may be employed in the development of moral character, and in the confirmation of intelligent beings in uprightness, such preponderating influences on the side of virtue as to exert an absolute dominion over the will, and necessarily secure its obedience. But this would be to destroy the will itself: for to rob it of freedom is to destroy it. Freedom is an essential property of will. Again, such a hypothesis supposes that God could have made intelligent moral agents in a better image than his own, and have placed them in a better condition than he did—which is not only dishonoring to God, but a flat denial of the scriptures, which assert that his works are PERFECT, Deut. xxxii. 4; and that when he saw all that he had made, behold they were VERY GOOD: Gen. i. 31.

Our view is that God made his intelligent creatures after the very best model—*his own image and likeness;* and adjusted their trial on the very best principle and under the very best circumstances, with power to act as they pleased—to obey or transgress; and that foreknowing that they would under the best that could be done for them, still transgress, he has made the very best provision for their recovery from sin and its consequences, adapted to secure to all who believe in his Son Jesus Christ and obey him, glory and honor in being made kings and priests in his future government of the world; and to secure the subjection and reconciliation of all the rest, ultimately, to him under the administration of the saints. This, as the final result, is called his eternal purpose which he purposed in himself, and to which frequent reference is made in the scriptures, and in such terms as to remove all doubt of the benevolence and rectitude of the Divine character. This purpose is worthy of his own immutable nature, and in its consummation will unfold to every intelligent being in the universe that GOD IS LOVE.

This purpose is expressed in the context by the phrase "for he hath put all things under his feet," which the apostle says means that all things shall be subdued to Christ. This is further elucidated by the following quotations, in which the purpose of God is set forth: In Eph. i. 9, 10, Paul says that God has "made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fullness of times, he might gather together IN ONE all things in Christ, both which are in heaven and which are on earth; even in him." By gathering together in one we are to understand that all are to be brought under one government, of which Christ is the head, and that all are to obey him in their several

relations; as he further says in verses 20–23: that God "having raised up Christ from the dead, set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all." And Christ himself declared after his resurrection that all power in heaven and earth was given into his hands: Matt. xxviii. 18.

The church of the first born, composed of all who believe in Christ from the fall of Adam unto Christ's second advent, are chosen to be with Christ a peculiar and suitable agency in effecting the subjection and reconciliation of all things to him: they first, having been by the gospel conformed in spirit to Christ, and by the first resurrection glorified with him, and made a peculiar people, zealous of good works. This the apostle shows in Eph. iii. 9–11: "And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places, might be known BY THE CHURCH, the manifold wisdom of God; according to the eternal purpose which he purposed in Christ Jesus our Lord." The church is here spoken of as an agency for the effecting of certain objects in accordance with the eternal purpose of God in Christ. And this was fully implied in the promise to Abraham, the father of the faithful: "And in thy seed shall all the families of the earth be blessed," which includes all believers as a spiritual seed along with Christ, who is pre-eminently *the* seed: for it is written, "If ye be Christ's, then are ye Abraham's seed and heirs according to the

promise." Hence the saints are reckoned as a spiritual seed—the seed of faith—in whom, as a suitable agency, all the families of the earth shall be blessed. And this promise will be fulfilled in the dispensation of the fullness of times, when he shall gather together in ONE all things in Christ. To this also our Saviour evidently has reference in his sacerdotal prayer, John xvii., in which he prays for them whom the Father had given him out of the world, that is, for his disciples; and for all that should believe on him through their word, that is, for the whole church, that they might be kept from the evil that is in the world, that they might be sanctified through the truth, and that they might all be one; "as thou, Father," said he, "art in me, and I in thee, that they also may be one in us; that the WORLD may believe that thou hast sent me." In this prayer Christ first prays for his *church* and not for the *world*, showing that he made a distinction between those whom the Father had given him out of a world, and the world itself. And he prays for the perfection and glory of the church, not for the sake of the church alone, but that through the church, when made one, completed, perfected and glorified, the *world* might believe on him. In fulfillment of this purpose ultimately the *world*, as distinguished from the church, will be brought to believe in Christ and submit to Christ. This then is comprehended in the eternal purpose. The subjection and reconciliation of all is to be the final issue of the scheme of redemption. Hence Paul says that he, Christ, is the Saviour of ALL MEN, but *specially* of THEM THAT BELIEVE. Here them that believe are a class by themselves, who will be saved in a special manner, or to a superior degree—a degree exceeding that of the rest of mankind; and this class is undoubtedly the saints. Hence John says, "He is the propitiation for our sins," that is for the sins of

believers, and not for ours only, but for the sins of the *whole world.*"

The salvation of believers in Christ according to the gospel is that *great salvation*, which is the reward of all the faithful followers of Christ, who during this state of probation, believe in and obey him. It is the first resurrection—the glorified nature—the exalted condition—the being made kings and priests in the everlasting kingdom of Christ. To this great salvation none shall attain but the saints. This is the special salvation. The salvation of the rest of mankind will consist in redemption from all unrighteous dominion, and subjection to the government of Christ and his saints. This is shown in the vision of Daniel vii. 9–14, in which the Ancient of Days represents Christ, and one like the Son of Man brought near before him represents the glorified saints. And the bestowment on the one like the Son of Man of dominion and glory and a kingdom, that all people, nations and languages should serve him, represents the investiture of the saints with associate authority along with Christ in the possession of the kingdom and dominion and greatness of the kingdom under the whole heaven, as is proved by the interpretation of the vision, verses 22–27. Nothing is more clearly taught in this vision than the subjection of the whole world to the government of Christ and his saints. And this is evidently the meaning and application of the apostle's figure in 2 Tim. ii. 20, 21. The great house signifies the kingdom of God: the vessels of gold are the saints, who shall be glorified and exalted to be kings and priests; the vessels of silver may signify the faithful Millennarians, who at the end of that dispensation will be exalted to subordinate rank and glory; and the vessels of wood, earth and stone are the disobedient of all the dispensations, who shall be finally subjected to the

government of Christ and his saints. The saints and faithful Millennarians will be in their respective spheres vessels unto honor, and all the rest will be vessels unto dishonor.

I do not hold to an indiscriminate salvation—such as is taught by Universalists or Restorationists—who maintain that all mankind are to be exalted to like glory and blessedness, though perhaps differing in degree. I hold to such a salvation as, in the reconciliation of all to God, metes out to every man a reward according to his works. Honor, glory and everlasting dominion to the saints. Dishonor, shame and subjection to all who are during their present probation unbelieving and disobedient. But I maintain, according to the scriptures, "that at the name of Jesus, every knee shall bow, of those in heaven, and those in earth, and those under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 10, 11.

The term subjection imports, as before remarked, that all shall be brought under the government of Christ, according to the promise of God that he will make all his enemies his footstool. But to subdue in this connection, also imports reconciliation, as we find by Col. i. 18–20. And he, *i. e.* Christ, is the Head of the body the Church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell: and having made peace by the blood of his cross, by him to reconcile all things unto himself: by him I say, whether they be things on earth or things in heaven." Hence it is said that God is in Christ reconciling the world unto himself, not imputing unto them their trespasses. 2 Cor. v. 19. Reconciliation and atonement mean the same thing. The same word is used in the original. The variation exists only in the

translation. The term signifies to make one, or to bring into a covenant of peace those who were at enmity. This is what God has been doing ever since the fall; and what he is still doing; and what he will continue to do, until all things are reconciled to him, whether they be things in heaven or things on earth. By things in heaven may be understood angelic beings, principalities and powers, who kept not their first estate, but left their own habitation; and by things on earth may be meant human beings who have fallen into sin, and become estranged from God.

By being reconciled to God I do not understand that all are to be raised to the same glory and blessedness. I have already remarked that in the future adjudication of all things, there will be a meting out to each one according to his deeds. Hence reconciliation must mean a peaceful submission and acquiescence in whatever position or condition an infinitely wise, good and just Being shall assign to each. And all will be at last convinced that their subjection to Christ and his saints is the very best thing that God could do for them; and hence they shall willingly submit to their rule and government.

The work of Christ as Mediator is, then, as we learn from scripture, the subjection and reconciliation of all things to God. This is the work which the Father hath given him to do. This is the eternal purpose, the immutable will of God, and for its accomplishment he hath invested his Son with all power in heaven and on earth; and made him the head over all. And he shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law. In prosecuting this work he *first* redeems those who believe in and obey him during this probationary state, and to whom is promised the glory and dominion in the world to come. They are hence called a kind of first fruits of

his creatures, and shall constitute the church of the first born, heirs of God and joint heirs with Christ, and shall be finally associated with him in the government of the world. This will be effected at the close of this dispensation, when the saints will be raised, changed and glorified.

He will then, as the Son of David, establish his kingdom over the nations of the earth, and the saints, as kings and priests, shall reign with him a thousand years, during which he will, *second*, redeem to himself a people from that dispensation, who, for their steadfastness in the last trial, shall be rewarded with subordinate rank in the succeeding government of the world—a rank between that of the saints as kings and priests, and that of the subjects.

And, finally, he will raise the dead of all dispensations, not previously raised, and employ means in his government to subdue and reconcile them to God as subjects of his kingdom. And when, *third*, he shall have effected this end or consummation; when all things shall be subdued to him, then shall he also, himself, be subject to him that put all things under him, that God may be all in all. Then every intelligent mind will be made acquainted with the Father as revealed by the Son, and all shall know the Son as the only begotten of the Father, in his nature, character, and relations. The mystery of the Divine nature, manifestations and government will be completely unfolded; and there will thence be no further occasion for the Son to represent the Father, for all shall know the Father, though an invisible Spirit, by his dwelling in them. And the Son will no longer reign as Supreme, but as the HEIR of all things, and his mediatorial relations will be fully and universally understood. The Son has always been subject to the Father—has delighted to do his will, and to

honor him; but there was a necessity arising out of the sin and ignorance of his creatures, as long as they continued in rebellion against him, that in carrying on the administration of the Divine government over the world, he should be vested with supreme authority, and should appear as God. But he did not assume this—and he did not thereby rob God of his glory; for it was his right so to appear, being the representative of the Father, by the authority of God himself. But when all shall be redeemed and reconciled in accordance with the ages and dispensations of grace, and the government of God shall be unchangeably established, and every intelligence shall be brought to yield a willing and cheerful obedience to his laws; when every knee shall bow to him, and every tongue confess that he is Lord to the glory of God the Father, then the necessity for such a measure will no longer exist, and the subjection of the Son shall be known to every creature, and God shall be all in all.

But though God will be known by his intelligent creatures, yet being a spirit, without body or parts, he will not be seen by them. He will be known as the invisible God, and will still be personally manifested only through his Son Jesus Christ, who is the brightness of his glory and express image of his person. Jesus said, "It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me. Not that any man hath seen the Father, save he that is of God, he hath seen the Father:" John vi. 45, 46. Here we learn that Jesus, the Son of God, is alone possessed of that wonderful consciousness imported by the phrase, "hath seen the Father." And who has not been struck with admiration at the manner in which he speaks of his relation to the Father; as being in the bosom of the

Father; as having had glory with him before the world was; as having come forth from him into the world, and as leaving the world and returning to the Father; as having received all his doctrines from him, and as performing all his works by him; as being the special object of the Father's love, and as always doing those things which please him?

All our knowledge of God is obtained through the Son; for even the works of God, which make known to us his eternal power and Godhead, were effected by the Son: for without him was not any thing made that is made. And Jesus said, "Neither knoweth any man the Father, but the Son, and he to whom the Son will reveal him." And when Philip said to him, "Show us the Father and it sufficeth us." He answered, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, show us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me he doth the works. Believe me that I am in the Father and the Father in me: or else believe me for the very work's sake:" John xiv. 8–11. And in the future world of glory, we shall only see the Father as manifested by the Son; and shall give all honor to the Father by the Son: for God shall be all in all.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ, throughout all ages, world without end. Amen."

CONCLUSION.

In the foregoing Discourses is presented a view of the plan of redemption, embracing the following leading characteristics:

First. That the scriptures of truth contain a complete revelation of the scheme of God's moral government over the world, in relation to the trial of his intelligent creatures; the provision rendered necessary by their defection from righteousness, and which he hath made for their recovery from sin, and reconciliation unto himself; and the manner in which redemption is carried on and shall be consummated.

Second. That, in the trial of man, Adam was the representative of his race, in a covenant of works, which insured to him the life of all his posterity and the government of the world on condition of his obedience; and had he been faithful would have insured to all his obedient posterity a participation with him in the glory of his kingdom, and the subjection of the disobedient to their government. That the obedient would have been glorified or become as gods, divine persons; and the disobedient would have still lived in natural flesh. But the penalty of his disobedience, which God foresaw, was death to himself and all his race, whom he represented; and his depositior from the dominion entrusted to him.

Third. That, foreseeing the fall of man, and the necessity arising therefrom for a second covenant, and a second representative man to save the human race from the ruin of the fall, God gave his only begotten Son, Jesus Christ, in the covenant of grace, to sustain that relation, and by his obedience insure the justification unto life of all men; that as in Adam all die, even so in

Christ shall all be made alive. And, further, by making an atonement for sin by the offering of himself once for all, insure to them that believe in him the pardon of all their sins, a first and glorious resurrection from the dead, and a participation with him in the future government of the world, which is transferred to him as the second Adam. And that the unbelieving, of all dispensations, shall at last, being raised from the dead, be subdued to their government: so that the original design contemplated by the covenant of works shall be effected by the covenant of grace.

Fourth. That to vindicate the benevolence and rectitude of the Divine government, and demonstrate the necessity of this remedial interposition, it was necessary that man should have a fair trial in the flesh as to the practicability of its sanctification, and his capability, under suitable moral means and influences, of recovery from the ruin of the fall, and of investiture with the government of the world. Hence the institution of different dispensations, under different physical and political arrangements and religious institutions, until the first advent of Christ in the flesh. All of which however have proved that flesh and blood cannot inherit the kingdom of God; and that the government of the world cannot be intrusted to any nation or people in natural flesh.

Fifth. That during the trial of man in the flesh before the coming of Christ, the prophetic word held out a glorious hope of salvation to man; and by this instrumentality, as well as by the gospel of the kingdom since, God is taking out of the world a people for his name, consisting of all who, believing in Christ with the heart unto righteousness, are called to be saints, and shall, by the first resurrection and translation, be glorified with Christ at his coming, that they may reign with him.

Sixth. That the second advent of Christ will be cha-

racterized by two stages. The first, at the close of this dispensation, when a sufficient number of the Jews shall be restored to their own land to resume their nationality and obtain the government again at the termination of the gentile domination. Then the dead saints of God shall be raised, the living changed, and both caught up together to meet the Lord in the air. Another dispensation will then ensue for the trial of the nations with respect to their becoming the subjects of the kingdom of Israel, to be established at the second stage of Christ's advent, when he will come from the air to the earth, and restore the tabernacle of David, &c. That during the time the saints will be in the air with the Lord, the Jews, being generally restored to their own land, will become a great and wealthy nation; sufficiently so to excite the envy and cupidity of the nations, who shall come against them to battle, as predicted in Ezek. xxxviii. 8–23, Zech. xiv. 1–5, and Rev. xix. 19–21; which battle shall be terminated by the coming of the Lord and all his saints with him to rescue the Jews and destroy those nations.

Seventh. That at the second stage of Christ's coming he will judge the nations, Matt. xxv. 31–46—cut off and punish the wicked, and spare and subdue the others to his government—introduce the Millennium, and reign as the Messiah upon David's throne. After which a trial will be given to the subjects of his kingdom to test their allegiance to him:—a rebellion will ensue, which will be ended by the consumption of the rebel hosts with fire from heaven—the faithful Millennarians will be rewarded with subordinate rank in his kingdom.

Eighth. The way will then be prepared for the resurrection and subjection of the unjust, including the unbelievers of all dispensations; and the incorrigible among them will be punished, as symbolized, by their being cast

into the lake of fire, until they shall voluntarily submit to his government, and become reconciled to God in that state of subjection; and every knee shall bow to him and every tongue confess that he is Lord to the glory of God the Father.

Ninth. That the saints in their immortal and glorified condition as kings and priests shall have an everlasting reward; and that the unbelieving or unjust in their state of subjection in natural bodies shall have an everlasting punishment—although they will be under the government of Christ and his saints and will be redeemed from sin and misery, and made as happy as their condition will admit of.

Tenth. That when all shall be subjected and reconciled, according to the eternal purpose of God, the Son himself, having completed the work of mediation, having fully manifested the Father to all intelligences, will no longer need to appear as God the Father, but will be known as subject to the Father, and God shall be all in all.

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